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NEW TESTAMENT ABSTRACTS



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NEW TESTAMENT ABSTRACTS

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NEW TESTAMENT ABSTRACTS

VOLUME 18

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PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

1. H. BURKHARDT, "Grenzen des Kanons—Motive und Massstäbe," *TheolBeitr* 1 (4, '70) 153-160.

In determining the norms for deciding which books belong to the Bible, we should exclude church authority and spontaneous growth and practical considerations. Instead, it is the convincing testimony of the Spirit bearing witness through the content of the sacred writings. This testimony is not subjective but external, and the inward conviction of the individual believer is its result.—J.J.C.

2. J. FENTON, "Respite Finem," *ExpTimes* 84 (8, '73) 244-247.

The purpose of this note is to argue that most of the books in the NT are understood best if the end is read first. This can be illustrated from *2 Clement* 19 and *1 Clement* 57. The four Gospels and the rest of the NT, with the exception of eight books (Eph, Col, 1 Thes, 1 and 2 Tim, Tit, 3 Jn and Jude), illustrate the point, though some (Lk-Acts, Rom, 2 Pet and Rev) do so better than others. One modest conclusion from this might be that the NT authors expected their works to be read more than once.—S.B.M.

3. J. R. FLORA, "That Dictionary Man, Walter Bauer," *AshTheolBull* 6 (1, '73) 3-11.

A description of Bauer's achievements as lexicographer, exegete and historian of the early church. While much was lost to biblical exegesis and church history by Bauer's decision around 1934 to devote himself wholly to lexicography, "who would protest that the monumental dictionary which he produced did not justify his decision?"—D.J.H.

4. W. W. GASQUE, "A Supplementary Bibliography of the Writings of F. F. Bruce," *JournChristBrethResFell* 22 ('71) 21-47.

This list supplements the select bibliography of Bruce's works found in *Apostolic History and the Gospel* (1970) and is primarily concerned with his many book reviews.

5. I. H. MARSHALL, "F. F. Bruce as a Biblical Scholar," *JournChristBrethRes Fell* 22 ('71) 5-12.

It is principally through F. F. Bruce's work that conservative evangelical scholarship has won a place for itself in the world of modern biblical scholarship. His approach is characterized by a sound background in Greek and Latin classics, stress on the importance of archaeology, interest in the OT, and a positively evangelical approach to the text. His gifts lie "in the ability to sift the work of others, to weed out what is ephemeral, and to present in solid and convincing form a picture of the real state of affairs." [The issue also contains more personal reminiscences of Bruce by F. R. Coad, D. F. Payne, A. Pickering, G. C. D. Howley, B. H. Mudditt, and O. Barclay.]—D.J.H.

6. C. J. HEMER, "Unpublished letters of Sir W. M. Ramsay in the Cambridge University Library," *EvangQuart* 45 (3, '73) 166-171.

Quotations from and discussions of Ramsay's letters to W. R. Smith, M. R. James, E. H. Blakeney and F. C. Burkitt in an effort to cast light on Ramsay the scholar and the man.

- 7r. *Das Neue Testament als Kanon*, ed. E. Käsemann [cf. *NTA* 15, p. 233; § 16-746r].

G. MAIER, "Kanon im Kanon—oder die ganze Schrift? Kritische Überlegungen zu einer Aufsatzsammlung," *TheolBeitr* 3 (1, '72) 21-31.—In essays published from 1941 onward, 15 scholars (Protestant except for H. Küng) discuss the problem of the canon and reach the conclusion that there is no canon in Scripture; their proposed solutions (e.g. E. Käsemann: the canon within the canon) are not satisfactory. One would, therefore, be faced with a dilemma: either rely on subjective judgment or have recourse to church authority as Catholics appeal to the magisterium. Neither of these alternatives, however, was accepted by the early church or by a large part of Christendom for centuries. Hence the question is put to these Protestant scholars: Are there really so many contradictions in the Bible that it has no canon? From reading the volume one gains the impression that the writers have tied themselves into a knot which in itself is a refutation of the book's thesis.—J.J.C.

8. B. NOACK, "Johannes Munck, exeget og teolog" [Johannes Munck, Exegete and Theologian], *DanskTeolTids* 35 (1, '72) 126-134.

Brief survey of the life and writings of J. Munck, who taught NT at Åarhus from 1938 to 1965 and who also contributed significantly to the field of patristics.—L.-M.D.

9. H. RIESENFELD, "Reflections on the Unity of the New Testament," *Religion* 3 (1, '73) 35-51.

The most remarkable feature in primitive Christianity is not the diversity of congregations, writings and beliefs, but that homogeneity which made possible the acceptance and common use of a diversity of writings which already at an early stage were considered authoritative. This unity must have rested upon a common and not too narrow basis of doctrinal—or pre-doctrinal—material and on more or less firmly delineated beliefs. This unity is to be found in the structural pattern of the "Son of Man." The Son-of-Man sayings intimate an intentional connection between the person of Jesus and the coming of the kingdom of God. There is also a very close relation, almost an identification, between Jesus and those who are called to follow him and thus to anticipate the eschatological people of God. The experience of Christ's resurrection enabled his followers to discover and understand the basic structure of Jesus' earthly life, his proclamation of the kingdom and his teaching about discipleship. The call to bear witness to the resurrection gave the impulse to recollect and arrange what could still be remembered of the lifetime of Jesus, not least of his passion and death.—D.J.H.

Interpretation

10. G. L. BAHNSEN, "Autographs, Amanuenses and Restricted Inspiration," *EvangQuart* 45 (2, '73) 100-110. [Cf. § 13-755.]

It is the "word-groups" of particular manuscripts, as opposed to the particular parchment and ink, which are "God-breathed" (cf. 2 Tim 3:16). A manuscript is inspired in literary quality if and only if either (1) it is the original manuscript of a word-group the author of which, being carried along by the Holy Spirit, spoke from God (cf. 2 Pet 1:21) or (2) it is a manuscript whose written word-group is identical to that of the word-group written on the finished original in the first alternative. We need not even insist that the author actually proofread the finished manuscript; knowing that God was "authorizing" the manuscript through him, the human author could trust the amanuensis to do a good job (being governed by God's providence).—D.J.H.

11. J. E. BENSON, "The History of the Historical-Critical Method in the Church: A Survey," *Dialog* 12 (2, '73) 94-103.

A consistently historical view of the Bible began only in the 19th century; earlier critics lacked both sufficient facts and adequate method. Some important questions were raised much earlier, however (e.g. authorship, by Marcion). Luther set Scripture above church, thus laying new importance upon exegesis and upon literal meaning. This led in the next century to the notion of Scripture's absolute authority and the complete unity of its voice—infallibility, with its corollary inspiration. Luther himself had emphasized Scripture's multiplicity, subordinating all to "the gospel"—but not to dogmatics. Historical-critical method was gradually accepted because of the accumulated and comparatively objective evidence of textual criticism and because deism brought about a non-dogmatic viewpoint which allowed the Bible to be seen in the context of the history of religions. Dialectical theologians re-emphasized the message of Scripture, insisting that method is a tool and not an end in itself. They sought to restore the balance between the demands of history and those of theology. M. Eliade and others point to the acceptance of historical criticism by the church as implying acceptance of the deistic worldview, wherein historical work becomes the ritual reconstituting of society and wherein Christianity can be seen as not the only religion and not for the elect only.—J.W.D.

12. A. BLANCY, "Structuralisme et herméneutique," *ÉtudThéolRel* 48 (1, '73) 49-60.

After a structural analysis of the contents of *Exégèse et herméneutique* (1971), structural analysis itself is discussed as a methodological revolution totally discontinuous with previous exegetical methods. By its concentration on the text alone and the relationship of its constituent language, it succeeds where the historical-critical method has failed; it bridges the ever-growing gap between the reader and the biblical text.

Structural analysis proceeds from discourse to code (studies the surface) while hermeneutics proceeds from discourse to intentional meaning (seeks depth) in the text. Structural analysis discovers exploitable semantic fields and thus limits hermeneutics' search for meaning. Hermeneutics in turn limits choices of mean-

ings; to the horizontal coexistence of meanings in structure (*synchronie*) it opposes the vertical (irreversible) succession (tradition) of meanings in history (*diachronie*). Thus both operations stand in a relationship of "homology," i.e. they support each other without ever blurring into a unity. A list of fifteen theses appended to the article outlines structural methodology.—J.P.

13. R. CAMPBELL, "History and Bultmann's Structural Inconsistency," *RelStud* 9 (1, '73) 63-79.

The question whether Bultmann's position is consistent turns on the question whether his doctrine of history requires that no historical information at all is presupposed by a *geschichtlich* apprehension, or whether he holds to the weaker thesis that there is no particular piece of historical information which is necessary to the kerygma. If Bultmann's position is to be rendered consistent, some *historisch* statements concerning Jesus are pertinent to the kerygma, although there may be no particular such proposition which is. The kerygma "cannot be insulated against the logical possibility of invalidation." Bultmann's understanding of history is seriously wrong because it presupposes a mistaken conception of causality and because it implies that historiography is concerned primarily with the charting of causal connections and consequently cannot deal adequately with questions of significance. Bultmann's own practice, as distinct from his more philosophical pronouncements, shows him to be aware of the complexities which are involved in the understanding of history.—D.J.H.

14. P. W. COLLINS, "The Church and Revelation: A Development," *AmEcclRev* 167 (5, '73) 313-342.

A brief survey of official Roman Catholic documents on revelation from the Council of Trent to *Humani Generis* (1950) with a detailed discussion of the various schemata which resulted in Vatican II's *Dei Verbum*. "Without denying the importance of philosophical theology, *Dei Verbum* rooted itself in the historical consciousness of the Scripture. Thus it points the way toward the perennial starting point of theology and toward styles of theologizing yet to be born."—D.J.H.

15. A. A. DRABEK, "Die Auswertung von Schriftzeugnissen vorrationalistischer Epochen durch den Historiker. Die Hermeneutik mittelalterlicher Quellen als Parallele zur historischen Bibelkritik," *BibLiturg* 46 (2, '73) 92-104.

The Gospels cannot be rejected as historical sources merely because they describe as realities what 20th-century rationalism relegates to the sphere of the miraculous. As we must do in studying the literature of any age and culture, so we must take into account the religious situation at the time of Jesus, the motivations of the early church and especially of the NT writers, and the accepted ways of communication in that period. The main part of the article illustrates this point by examples taken primarily from medieval sources.—D.J.H.

16. D. N. FELTY, "Tradition and Scripture," *LexTheolQuart* 8 (3, '73) 90-99.

A text does not contain something else called its interpretation, nor is its interpretation something we put into it. Rather a text is alive when it is seen as part of "ways of living among human beings." A work of literary art embodies a

commonplace, reminds us of what has been here all along, or helps us understand the present by recollecting our past. Instead of searching for a redactor's intention, it is simpler and more rewarding to seek how a text functions. If literature means anything, it is how it transcends its author(s). The idea of "Scripture" emerges from the realization that there are some things essential to the understanding of existence and who one is. We need to recover the ability to become transmitters of the biblical tradition.—D.J.H.

17. W. W. FRERICHS, "The Historical Method and the Pastor's Task," *Dialog* 12 (2, '73) 104-111.

A call for dialogue as the means to overcome differences over historical criticism, especially as it affects preaching and other parish work.

18. R. M. FRYE, "On the Historical-Critical Method in New Testament Studies: A Reply to Professor Achtemeier," *Perspective* 14 (1, '73) 28-33. [Cf. § 15-746.]

(1) Much of what is advanced as being literary history in the NT field would be regarded as no more than erudite wheel-spinning by leading literary historians in other disciplines. (2) The meaning of myth is inseparably associated with its mythic form; what we as exegetes need is not demythologizing but remythologizing. (3) Dramatic history is a literary means for making the past meaningful, relevant and even compelling to us in the present. The kerygmatic content is conveyed through the literary forms of dramatic history. (4) A more effective literary-historical methodology will not only strengthen NT scholarship but will also probably render proclamation more convincing and compelling.—D.J.H.

19. V. P. FURNISH, "Some Practical Guidelines for New Testament Exegesis," *PerkSchTheolJourn* 26 (3, '73) 1-16.

The article (1) discusses the meaning of exegesis, exposition and hermeneutics, (2) explains the task of exegesis with reference to textual, literary, historical and theological analysis, (3) sketches the difficulties involved in using translations, (4) suggests some rules and tools for doing exegesis, and (5) provides seven steps for working on the passage itself. Bibliography is supplied for each major section.—D.J.H.

20. A. A. GLENN, "Rudolf Bultmann: Removing the False Offense," *JournEvangTheolSoc* 16 (2, '73) 73-81.

Bultmann does not seek to eliminate the genuine offense of the gospel. Rather he wants to set the gospel free from the offensive mythical thought-forms of the ancient world in order that modern man might be offended for the right reasons. He wants modern man to be confronted with the genuine stumbling block of the content of truth in the biblical myths centered in the claims of Jesus Christ as the Lord of life.—D.J.H.

21. P. GRECH, "The 'Testimonia' and Modern Hermeneutics," *NTStud* 19 (3, '73) 318-324.

The NT authors make no attempt to give an objective, detached explanation of the OT texts which they cite. They read Scripture within the framework of a

tradition and of contemporary events. The context of a word of Scripture was no longer the original context in which it was written but the context of their own kerygma based on the recent crucifixion and resurrection of Jesus of Nazareth. The primary purpose of the OT testimonies is to demonstrate the continuity of God's saving deed in Christ with his saving actions in the OT. Moreover, it was the objective happenings around the collectors rather than their personal self-understanding which made them seek answers in the Scriptures. The hermeneutical theory of H. G. Gadamer, especially as modified by W. Pannenberg, is of more help than other theories, but the hermeneutical process of the NT writers "cannot be explained by a theory of *general* hermeneutics, because the real link between the ancient texts and present facts was constituted by the work of the Spirit." —D.J.H.

22. E. GÜTTGEMANNS, "Einleitende Bemerkungen zur strukturalen Erzählforschung," *LingBib* 23-24 ('73) 2-47.

A short survey of some old and some recent models of the structural analysis of narratives, demonstrated by application to NT (especially Synoptic) texts. After dealing with the "motifemes" as the structural knots of narratives ("narremes"), the article makes a complete deduction of all motifemes which are possible in narratives and completes the metalinguistic list of motifemes of A. Dundes by introducing formal operations of logic (logical square, hexagon, octagon) and operations of game-theory. The new standard of generative poetics is applied throughout.—E.G. (Author.)

23. K. HAACKER, "Thesen zur biblischen Hermeneutik," *TheolBeitr* 3 (3, '72) 107-113.

The theses of the article set forth various elements of biblical hermeneutics, e.g. the literal, the intentional, the historical, the theological and the kerygmatic interpretations. Each has its own special value and purpose, but all need to be combined into a unified interpretation. Some of these elements pertain to hermeneutics in general, while others are distinctively biblical, namely the theological and kerygmatic interpretations. Without these latter considerations the Bible fails to be relevant, and its explanation is incomplete and stunted.—J.J.C.

24. M. HENGEL, "Historische Methoden und theologische Auslegung des Neuen Testaments," *KerDog* 19 (2, '73) 85-90.

A series of propositions makes the point that, instead of "*the* historical-critical method," there are actually many historical methods, corresponding to different types of material and to the many levels at which we encounter historical reality: e.g. fact, understanding, and the acceptance or rejection of truth-claims. Historical methods can enlarge and correct theology's "collective consciousness" of the past, but they cannot serve as the basis of theological truth-claims. This basis is found rather in the unique redemptive message of the Bible. Every interpreter of the NT must recognize its double character, as an historical source while at the same time a witness of faith. Historical or theological methods which fail to do justice to both aspects are to that extent unsuited to their subject matter.—J.R.M.

25. J. N. KING, "Radical Form Criticism—Modern Myth?" *ChristToday* 17 (15, '73) 772-775.

The case made by "radical form-criticism" is a broken cistern that will not hold water. There is no proof that the community colored Jesus rather than that Jesus colored the community. The "science" of form-criticism is based upon subjectivism and the personal presuppositions of the investigators.—D.J.H.

26. A. J. KLASSEN, "The Bible in the Mennonite Brethren Church," *Direction* 2 (2, '73) 34-55.

A historical survey of the attitudes toward Scripture which have characterized the Mennonite Brethren Church. As background for this survey, the author first outlines the earlier Anabaptist-Mennonite use of the Bible, beginning with the Zwinglian circle. [To be continued.]—D.J.H.

27. J. KREMER, "Die Methoden der historisch-kritischen Evangelienforschung und die Frage nach Jesus von Nazaret," *BibLiturg* 46 (2, '73) 83-91.

Brief explanations of textual criticism, literary criticism, form criticism, redaction criticism and tradition history as well as linguistic and structuralist, historical and history-of-religions methods for studying the NT. Without recourse to the methods of historical-critical research, a scientifically responsible exposition of the Gospels is impossible today. Yet historical-critical research is only a step, and its methods are merely a few helps to bring us closer to understanding the Bible and to encountering the earthly and exalted Lord who is Jesus Christ.—D.J.H.

28. F. MILDENBERGER, "Die Gegenläufigkeit von historischer Methode und kirchlicher Anwendung als Problem der Bibelauslegung," *TheolBeitr* 3 (2, '72) 57-64.

The tension between the historical method and the church's use of Scripture constitutes a problem in biblical exegesis. However, it should be noted that the unity of the Bible is a presupposition for its use and application, and the literal sense is the basic principle for safeguarding the uniqueness of the Scriptures. The historical method tends to arrogate to itself the literal understanding of the Bible, but the church, starting from the literal sense, is able to show the power of Scripture and its meaning for today.—J.J.C.

29. P.-G. MÜLLER, "Die linguistische Kritik an der Bibelkritik," *BibLiturg* 46 (2, '73) 105-118.

A description of modern linguistics as conceived by F. de Saussure along with a report on the impact of these methods on biblical exegesis. While these linguistic methods provide a sound corrective for exegesis, their proponents run the risks of encouraging ahistorical formalism, of creating an existential vacuum in which the texts are viewed apart from the church and from personal experience, and of insisting too strenuously on this as the only useful way to approach the biblical text.—D.J.H.

30. B. NOACK, "Nytestamentlig exegese som teologisk disciplin" [NT Exegesis as Theological Discipline], *DanskTeolTids* 35 (1, '72) 87-95.

Theology's domain is delineated by the needs of the church. NT exegesis is basically the reading and explanation of NT texts in the most objective manner possible without formal preoccupation with theology. Yet, in a wider sense, reading a NT text demands sensitivity to its context and its relationship to other sections of the NT. This sort of "NT theology" is a historical discipline and as such does not raise the modern hermeneutical problem. The NT is God's word intended for preaching. This fact is the basis of a "theology" which will require expanding beyond NT study as science. Such a distinction between object and method is a helpful tool.—L.-M.D.

31. E. NIELSEN, "Om bibelsk eksegese som teologisk disciplin" [Biblical Exegesis as Theological Discipline], *DanskTeolTids* 35 (1, '72) 96-105.

Noack's statement about NT exegesis [cf. preceding abstract] relies too heavily on a literary and intellectual notion. The importance of a text is its message directed at the reader. It is the content of the NT which determines the needs of the church. One's first responsibility is to recognize the message and then to conform one's life to it. Biblical exegesis attempts to "translate," i.e. to see the meaning of a text and then to apply what one has discovered.—L.-M.D.

32. B. NOACK, "Svar til Eduard Nielsen" [A Response to Eduard Nielsen], *DanskTeolTids* 35 (1, '72) 106-118.

What Nielsen [cf. preceding abstract] calls exegesis is what I call hermeneutics. Every text contains a message and presupposes a context. We must still determine what is unique about biblical texts. I agree that the exegete must "translate," but a good exegete is not always a good "translator." The exegete's responsibility is to understand a text, not to "translate" the text into everyday living.—L.-M.D.

33. E. NIELSEN, "Gensvar til Bent Noack" [Response to B. Noack], *DanskTeolTids* 35 (1, '72) 119-125.

In reply to Noack's remarks [cf. preceding abstract] I wish to stress that every auxiliary science remains exterior to exegesis, which is properly the searching for the meaning of a text. Literary study of the Bible is not interpretation of Sacred Scripture. The exegete's honest scientific work requires interpreting texts which are addressed to the whole person.—L.-M.D.

34. L. D. RUE, "Michael Polanyi and the Critical Approach to Sacred Texts," *Dialog* 12 (2, '73) 117-120.

Polanyi's theory of meaning has three major features: the body and its extensions, the distinction between subsidiary and focal awareness, and the "from-to" structure of all knowledge and meaning. "Symbols . . . acquire meaning only when we are subsidiarily aware of them as extensions of our bodily apparatus, and we rely on this awareness for the purpose of attending from the symbols to their meaning." A shift from subsidiary to focal awareness is "destructive analysis." When historical criticism is applied to Scripture, Scripture is no longer dwelt *in* but dwelt *upon*, and such a destructive shift occurs. An act of physical aggression

is felt by the person who holds Scripture dear, since its symbolic meaning is derived from its perception as an extension of his own body. The kind of hostility so often generated by biblical criticism thus finds its explanation in an outgrowth of *Gestalt* psychology, and the educator or pastor who uses historical criticism must become sensitive to the kind of pain that can be caused by it.—J.W.D.

35. D. P. SCAER, "The Historical Critical Method: A Short Historical Appraisal," *Springfielder* 36 (4, '73) 294-309.

A historical sketch focused on the major proponents of the historical-critical method with special emphasis on R. Bultmann. While there can be no wholesale dismissal of the concerns and procedures adopted, simply to endorse the whole range of the historical-critical method as an objective method is unfortunately to take with it the anti-supernaturalistic presuppositions of 18th-century theology.—D.J.H.

36. K. SCHUBERT, "Die geschichtliche Grundlage der Heiligen Schrift," *BibLiturg* 46 (2, '73) 119-127.

The biblical authors did not narrate events merely for their own sake but were especially concerned with expressing their significance as salvation-history. Also, there was frequently a great distance in time between the event reported and the actual composition of the account. Yet, the attempt to determine what really happened is not only legitimate but also unavoidable. While the literary-critical methods are of little help at this stage, it is imperative to ask whether a unit of tradition could have come from the milieu which supposedly produced it.—D.J.H.

37. H. SWANSTON, "British Interpreters—II. Benjamin Jowett," *ScriptBull* 4 (3, '73) 58-59. [Cf. § 17-417.]

It was perhaps Jowett's most exasperating challenge to 19th-century scriptural and classical scholars to praise the NT for its irregularity and impreciseness of expression. He ascribed the roughnesses of the NT text to the personal excitement of the writers, their scanty knowledge of Greek, and the decline of the Greek language.—D.J.H.

Textual Criticism

38. G. D. FEE, "The Text of the New Testament and Modern Translations," *ChristToday* 17 (19, '73) 982-987.

The absence of the autographs, the scribal errors and deliberate changes introduced during 1400 years when everything was copied by hand, and the vast amount of available MS material are among the major problems facing the NT textual critic. Although almost all contemporary translations are a vast improvement on the KJV, the Greek texts they use are not always exactly the same. Laymen should recognize that textual choices are first of all matters of history, that textual criticism is not the stronghold of unbelieving scholars, and that it is important to compare several of the better translations and to use all the available helps in studying the Scriptures.—D.J.H.

39. A. PEÑAMARÍA, "Biblia y Padres. Las Comunicaciones del Coloquio de Estrasburgo," *EstEcl* 48 (184, '73) 99-110.

A description and brief critique of the papers read at the Strasbourg Colloquium of 1969 and published in *La Bible et les Pères* [NTA 16, pp. 251-252].

40. M. SALA, "Aportación española a la ciencia papirológica," *StudPap* 11 (1, '72) 7-24.

A list of books and articles contributed to the field of papyrology by Spanish scholars between 1922 and 1971. The various items are grouped under their authors' names.

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41. K. ALAND, "Neue neutestamentliche Papyri? Ein Nachwort zu den angeblichen Entdeckungen von Professor O'Callaghan," *BibKirch* 28 (1, '73) 19-20.

In identifying the Qumran Cave 7 fragments with NT texts, J. O'Callaghan [§ 17-24] has taken the latest dating for the fragments (A.D. 50) as his starting point. The identifications would be more convincing if there were writing on both sides of the papyrus. Finally, the hypothesis that Mk was present in Palestine by A.D. 50 is implausible.—D.J.H.

42. S. BARTINA, "La cueva séptima de Qumrán y sus papiros neotestamentarios," *EstEcl* 48 (184, '73) 87-91.

A résumé of J. O'Callaghan's identification of fragments in Qumran Cave 7 [§ 17-24].

43. J. O'CALLAGHAN, "Tres probables papiros neotestamentarios en la cueva 7 de Qumrân," *StudPap* 11 (2, '72) 83-89, 1 plate.

Three more identifications [cf. §§ 17-24, 828] of fragments from Qumran Cave 7 with NT texts are proposed: fragment 2 of 7Q6 is Acts 27:38; 7Q7 is Mk 12:17; 7Q9 is Rom 5:11-12. Also, it is suggested that 7Q10 may be 2 Pet 1:15 and 7Q15 may be Mk 6:48. Photographs of all five fragments are presented.—D.J.H.

44. F. SALVONI, "Qumrân e le Pastoralî," *RicBibRel* 7 (2-3, '72) 147-148.

J. O'Callaghan's proposed identification [§ 17-828] of a fragment of 1 Tim 3:16 and 4:1-3 in 7Q4 would date back to the end of the 1st or the beginning of the 2nd century. Consequently, the identification deals a decisive blow to all who date the letter in the 2nd century.—S.B.M.

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- 45r. *Corpus Sacrae Scripturae Neerlandicae Medii Aevi*, ed. C. C. de Bruin [cf. NTA 16, pp. 364-365].

R. MURRAY, "The Gospel in the Medieval Netherlands," *HeythJourn* 14 (3, '73) 307-313.—This ambitious project will be acclaimed by lovers of Dutch and Flemish culture, by students of this area of *Germanistik* and (not least) by Diatessaron investigators. The Dutch tradition and the *Heliand* are usually judged to depend on an early "Tatianic" Latin Diatessaron. The individual cases adduced by the experts in this area of study are often too niggling and unimpressive. It is the notable eccentricities and palpable Syriacisms of the Diatessaron (as in Jn 15:1)

which carry conviction and can persuade one that smaller eccentricities which might be accidents of translation are not. There is a major coincidence between the Dutch harmonies and the evidence of Ephraem on the meaning of *psōmion* as "bread" in Jn 13:26. Also, the understanding of *logchē* in Jn 19:34 as "sword" in the Liège Diatessaron rather than as "lance" probably witnesses to a Diatessaron reading.—D.J.H.

46. W. J. GOCHÉE, "The Latin Liturgical Text: A Product of Old Latin and Vulgate Textual Interaction," *CathBibQuart* 35 (2, '73) 206-211.

A summary report on the author's dissertation, *The Gospel Text of the Latin Liturgy: A.D. 400-800* (University of Chicago, 1970). The Liturgical Text is the majority text of 28 liturgical MSS written prior to or shortly after A.D. 800. "In the Liturgical Text a basically pure Old Latin text is apparent—a pre-barbarian and pre-Vulgate 'hold-out' isolated from centuries of change. A second kind is strongly Vulgate; showing the scholarly preservation of the Columban and/or Benedictine monachism in contact with the mainstream of revision and recension, it reads closely with the Alexandrian Greek text-type. Those liturgical texts which make up the third and last division show varying degrees of Old Latin, Byzantine, and Vulgate mixture." The parish and its priest, the diocese and its bishop, and the monastery and its abbot are the three centers which heavily influenced textual developments and hence textual problems in the western church.—R.J.K.

Biblical Linguistics and Translation

47. J. L. BECHTEL, "The Modern Application of Martin Luther's *Open Letter on Translating*," *AndUnivSemStud* 11 (2, '73) 145-151.

Some of Luther's principles of translation are used by modern Bible translators: translating according the nature of the receptor language and its usage, use of a variety of words for a Hebrew or Greek word, literal translation of special terms, attention to contextual meaning, and the use of plain and full translation.—A.J.S.

48. W. KORNFELD, "Die Bibel im Urtext, die Vulgata und die deutsche Einheitsübersetzung," *BibLiturg* 46 (1, '73) 52-59.

The Catholic may be concerned about the relation of the Vulgate to the original text and about some readings in the recently published parts of the German ecumenical Bible. Examples are given of instances in which the Vulgate departs from the original and is influenced by later Christian ideas. Also, certain words and terms gradually take on new meanings, e.g. *anima*, *spiritus sanctus*. Next, the procedures and rules adopted for the new ecumenical translation of the Bible are explained, and some suggestions are given for improvements, e.g. *eirēnē hymin* on the lips of Jesus should not be taken as a greeting or wish but as a statement: "Peace (is) with you."—J.J.C.

49. J. P. LOUW, "Discourse Analysis and the Greek New Testament," *BibTrans* 24 (1, '73) 101-118.

It is a necessary prerequisite for any sensible discourse that it should be based

on an underlying structural pattern. The eventual aim of discourse analysis is to retrace the author's movement from the deep structure to its surface representation. A pericope is the most suitable unit for this kind of analysis since it has sufficient "body" to communicate a manageable whole without losing the sense of its homogeneity. The article offers practical applications of discourse analysis for a dialogue (Lk 9:57-62) and an expository discourse (Rom 5:12-21). [Closely related to this article is the "Report on the Greek New Testament Wordbook for Translators" on pp. 141-144 of the same issue.]—D.J.H.

50. I. H. MARSHALL, "The meaning of the verb 'to baptize,'" *EvangQuart* 45 (3, '73) 130-140.

The word "baptize" in Mk 1:8 is not used in a technical sense. The baptism with the Holy Spirit should be seen as the pouring out of the Spirit from above; it is like the rain which irrigates dry land and makes it fruitful (cf. Isa 32:15; 44:3-4; Joel 2:28-29; Ezek 36:25-27; 1QS 4.20-21; 3.7-9; 1QH 7.6-7; 17.26; *Testament of Judah* 24.2-3; Jn 7:38-39; 1 Cor 12:13; Acts 2:33; 10:45). The imagery of baptism with the Spirit is that of drenching and outpouring from above rather than immersion in a stream or baptistry.—D.J.H.

51. W. G. MORRICE, "Translating the Greek Imperative," *BibTrans* 24 (1, '73) 129-134.

Often it is sufficient to translate either the present or the aorist imperative by a single word of command. In other passages the distinction between the imperatives is very marked. The article discusses some of these passages (Mk 9:38 = Lk 9:49; Jn 2:16; 5:8, 11; Acts 12:8; Rom 6:13; 1 Cor 7:21; 15:34; 1 Pet 1:13; 2:13, 17) so that translators may be able to carry over into their own languages the aspect (or point of view) of the Greek imperative.—D.J.H.

52. W. D. REYBURN, "Translations: 1969-1972," *BibTrans* 24 (2, '73) 216-221.

Based on the report given to the United Bible Societies' General Committee meeting in Addis Ababa (1972), this article outlines some of the major developments which have taken place between meetings of the committee and also sketches the most pressing needs facing it.

53. G. Voss, "Die neue deutsche Einheitsübersetzung des Neuen Testaments. Einige kritische Bemerkungen," *UnaSanc* 28 (1, '73) 73-83.

Comments on and suggestions for the improvement of the new German ecumenical translation of the NT.

Bulletins

54. J. PANAGOPOULOS, "Orthodoxos Hagiographikē Bibliographia 1970-1972" [Orthodox Bibliography on the Holy Scriptures 1970-1972], *DeltBibMel* 1 (4, '72) 364-373.

A bibliography of books and articles published during 1970-1972 by Eastern Orthodox biblical scholars.

55. C. SPICQ AND É. COTHENET, "Bulletin d'Écriture Sainte," *EspVie* 83 (15, '73) 225-229.

Spicq reports on B. Rigaux's *Dieu l'a ressuscité* (1973) and F.-M. Braun's *Jean le Théologien III/2* (1972) while Cothenet deals with G. Ebeling's *Théologie et proclamation* (1971), A. M. Hunter's *Introduction à la théologie du Nouveau Testament* (1968) and J. Jeremias's *Abba, Jésus et son Père* (1972).

GOSPELS—ACTS

Gospels (General)

- 56r. P. BENOIT AND M.-É. BOISMARD, *Synopse des quatre Évangiles en français*, Tome II: *Commentaire* [cf. *NTA* 17, p. 118; § 17-851r].

B. DE SOLAGES, "Une question de méthode: A propos de la théorie synoptique du P. M.-É. Boismard," *BullLitEccl* 74 (2, '73) 139-141.—The agreements in the order of pericopes in the Synoptic Gospels demand a common source, and the total absence of agreements between Mt and Lk against Mk implies that Mt and Lk are derived from Mk. Boismard's complicated hypothesis of relationships among the Gospels cannot explain this pattern of agreements.—D.J.H.

- 57r. ———, *Idem*.

J. McHUGH, "The Literary Origins of the Gospels," *ClerRev* 58 (6, '73) 421-428.—An extensive summary of Boismard's hypothesis for explaining the Synoptic relationships and the parallel texts in Jn. This work "must surely rank as the most learned and most original study of the gospels as literature that has appeared in this century." After a little acquaintance the theory becomes fairly easy to follow and apply. While time will be needed before scholars can assess the theory adequately, the microscopic analysis of every line, phrase and word in the four Gospels represents a contribution to NT studies which is quite without parallel in any language today.—D.J.H.

58. J. D. M. DERRETT, "Figtrees in the New Testament," *HeythJourn* 14 (3, '73) 249-265.

The sentencing of the fig tree in Mk 11:12-14 (= Mt 21:18-20) is a practical example of the well-known haggadic midrash on Gen 3, illustrated from the prophets, to the effect that when the messianic age commences nature will put herself at the disposal of the righteous. In his search for the fig Jesus was not wrong; the fig tree was wrong. The special connection between the fig tree and the messianic age is also mirrored in Mk 13:28-31 (= Lk 21:29-33); the link between the present age and the one to come is Jesus' words (Mk 13:31b; Lk 21:33). The position of the Parable of the Barren Fig Tree in Lk 13:6-9, immediately before the healing of the crippled woman, suggests that this parable also dealt with the coming of the end: just as the barren tree is spared until proper treatment has been shown to fail, so the age to come is postponed until the immediately suitable treatment has been applied to the existing age. It is against this haggadic background that we should interpret Jesus' call to Nathaniel who had been sitting under a fig tree (Jn 1:48, 50).—D.J.H.

59. P. GAECHTER, "Die urchristliche Überlieferung verglichen mit der irischen Gedächtniskultur," *ZeitKathTheol* 95 (1, '73) 20-60.

Extensive studies have been made and good documentation preserved concerning the ability of simple Irishmen to hand on long prose and poetic compositions. The data goes back to early centuries. In many respects these people resemble the Jewish people of biblical times so that a comparison of their methods and their achievements can be helpful for understanding the oral transmission of the Gospel material. The conclusion is that such transmission can be reliable. Among the points treated are the cult and development of memory in ancient peoples, the early Christian spirit of tradition, the extent of such memory, memory of things heard only once, the control of tradition, the use of strophe and rhythm, and the employment of short forms as memory aids.—J.J.C.

- 60r. M. SMITH, *Clement of Alexandria and a Secret Gospel of Mark* [cf. *NTA* 18, p. 112].

———, *The Secret Gospel* [cf. *NTA* 18, p. 112].

J. A. FITZMYER, "How to Exploit a Secret Gospel," *America* 128 (24, '73) 570-572.—What S has discovered is not the "secret Gospel" but a letter of Clement of Alexandria which reveals that Clement knew of a "secret Gospel" or a "more spiritual Gospel" composed by Mark and in a form that differed from the Carpocratian version of it. One must distinguish between S's lasting contribution to patristic studies in his technical publication and his anti-Christian interpretation of Jesus in the popularization. It is simply willful eisegesis to read the reference to the nocturnal meeting of the youth and Jesus as a rite of erotic magic. The author has exploited his discovery by lacing his story with all sorts of references to scholarly works, by twisting NT phrases out of context, by introducing the "magic kick" and by making admissions which serve the appearance of objectivity. [A response by Smith and a reply by Fitzmyer appear in *America* 129 (3, '73) 64-65.]—D.J.H.

Jesus

61. A. AUER, "Sünde und Vergebung in der Botschaft Jesu (1. Teil)," *KathGed* 29 (1, '73) 14-17.

Jesus teaches that all men have fallen into sin, that sin comes from the heart of man, that men have turned away from God and his salvation, and that a constant struggle against sin is necessary until the Day of the Lord. It is clear that Jesus did take into account the human weakness and limitations on freedom which have been demonstrated with such great care in modern science, literature and art. [To be continued.]—D.J.H.

62. D. E. AUNE, "A note on Jesus' Messianic Consciousness and 11Q Melchizedek," *EvangQuart* 45 (3, '73) 161-165.

The significance of *11QMelch* 15-19, which is a pesher on Isa 52:7, is that it provides the first piece of conclusive evidence before A.D. 70 that the proclamation of the glad tidings could be considered a significant aspect of the messianic task. The passage demands that the central characteristic of Jesus' earthly ministry be considered a messianic function.—D.J.H.

63. R. BANKS, "Jesus and Custom," *ExpTimes* 84 (9, '73) 265-269.

In Jesus' approach to customary procedures neither a uniformly hostile repudiation of their observance nor a profoundly theological reinterpretation of their significance comes into view. Rather it was the claims of his mission which dictated the course of action that should be adopted in any particular set of circumstances. Thus attendance at synagogue is only associated with preaching and/or healing, and payment of the Temple tax (Mt 17:24-27) is made so as not to offend those who were still open to his message. Omission of fasting (Mk 2:18-22 parr.) results from the special situation that arises through his presence with the disciples, and release of the would-be disciple from the performance of burial rites (Mt 8:21-22; Lk 9:60) stems from the priority of discipleship over all other responsibilities.—D.J.H.

64. E. BIANCHI, " 'Chi dite che io sia?' Per una nuova conoscenza di Gesù di Nazareth," *Servitium* 7 (29, '73) 137-145. [Cf. § 17-876.]

After reviewing what has been said previously about the resurrection, the article develops its meaning for us. The question of the NT data and the divinity of Jesus is then discussed. Finally, stress is placed upon the need for better knowledge of Jesus, particularly by a spiritual reading of the gospel.—J.J.C.

65. J. BLANK, "Was wollte Jesus? Zur eschatologischen Konzeption des historischen Jesus," *BibKirch* 28 (1, '73) 2-5.

That John the Baptist and Jesus shared the eschatological expectations of their contemporaries is not surprising. What is more important is how they interpreted these expectations and what consequences they did or did not draw from them. Thus John and Jesus rejected force as a means of bringing in the kingdom, insisted that the eschatological judgment was directed against Israel rather than its enemies, and maintained that man already lives and acts in the present "old age" with the certainty of the eschatological future.—D.J.H.

66. H. BURKHARDT, "Man fragt wieder nach Jesus," *TheolBeitr* 2 (1, 71) 5-31.

Five recent studies on various facets of the historical Jesus are reviewed: W. Trilling, *Fragen zur Geschichtlichkeit Jesu* (1966); D. Flusser, *Jesus* (1968); K. Niederwimmer, *Jesus* (1968); H. Braun, *Jesus* (1969); M. Hengel, *War Jesus Revolutionär?* (1970). While the possibility of a biography of Jesus should not be rejected out of hand, there is little hope of having one. The most that can be expected is to have some authentic fragments of history, but these can be manipulated, and we need, M. Hengel claims, to set them in the general picture of Jesus which is historically founded. However, this historical picture is impossible as long as there are the profound gaps between A.D. 30 and 70, and the possibility of a pre-Easter tradition is not considered. While this situation continues, there will be little progress in source criticism on the life of Jesus, and scholarly writing will oscillate between skepticism and bold hypotheses.—J.J.C.

67. L. COPE, "Jesus' Radical Concept of God," *ChristCent* 90 (16, '73) 448-450.

The use of the criteria of dissimilarity and coherence shows that the central concern of Jesus' preaching was the character of God. The major claim he made

about God was that he is merciful, that he forgives sinners. The "reopening of the question of the meaning of what can be known about Jesus could reopen the question of the character of God."—D.J.H.

68. H. CROUZEL, "Das Gebet Jesu," *IntKathZeit* 2 (1, '73) 1-15.

The Evangelists' records of Jesus' prayer teach us the importance of praying in solitude and in time of temptation, of complete surrender to the will of God, of persevering in our petitions as Jesus did, and of being confident that the Father hears and answers our prayers.—J.J.C.

69. J. A. EMERTON, "The Problem of Vernacular Hebrew in the First Century A.D. and the Language of Jesus," *JournTheolStud* 24 (1, '73) 1-23.

Some of the arguments that Hebrew was spoken as a vernacular are inconclusive (e.g. the Hebraisms in Christian Palestinian Aramaic, the use of Hebrew in the Qumran writings and in the Bar Kokhba letters). Still, the manifold use of it in ordinary conversations in rabbinical literature and the statements about its use which were made by Rabbis Meir, Judah and Jonathan make it highly probable that Hebrew was still used as a vernacular by some Jews in the 1st century A.D. and continued to be used well into the 2nd century and perhaps even into the 3rd to a more limited extent. In Galilee it is likely that Aramaic had a dominant position. In Judea the precise proportions in which Hebrew and Aramaic—and, indeed, Greek—were used are uncertain and probably impossible to determine. There is some evidence for the use of Aramaic by Jesus (*bar*, Mk 5:41 and 15:34); other evidence (*rabbouni*, *abba* and *ephphatha*) can be explained as either Hebrew or Aramaic. The NT offers support for the view that Jesus normally spoke Aramaic, but its evidence is compatible with—and, if I. Rabinowitz's explanation of *ephphatha* [§§ 7-795, 16-883] is right, favors—the view that he sometimes spoke Hebrew.—D.J.H.

70. L. GROLLENBERG, "Was Jezus een schriftgeleerde? (Jésus était-il un scribe?)" *TijdTheol* 13 (1, '73) 3-19.

The analysis of the twelve passages in the Synoptic Gospels where Jesus clearly uses a text of the OT (Lk 4:16-30; Mt 11:7-10; Mk 2:23-27; 7:1-23; 10:2-12; 11:15-19; 12:1-12, 18-27, 35-37a; Lk 22:35-38; Mk 14:26-31; Mt 4:1-11) leads to the conclusion that the usage of Scripture is secondary, i.e. the result of a post-Easter biblical preoccupation of Christians. It seems that the study of the other texts with possible allusions to or quotations from the OT would corroborate that evidence. Jesus was not a rabbi; he was not a Scripture expert, a status which in his days would have required special religious training. The consideration of the time-setting before A.D. 70 as well as the prophetic character of Jesus' personality and attitude (his immediate experience of God) confirms the legitimacy and historical exactitude of such an image of Jesus.—J.L.

71. J. GUILLET, "The Holy Spirit in Christ's Life," *LumVit* 28 (1, '73) 31-40.

It was only toward the end of his earthly life, in his farewell discourses, that Jesus began to stress the role and person of the Holy Spirit. Yet Jesus' possession of the Holy Spirit is a basic theme running through the Gospels from his baptism

through his public life until his resurrection. The activities of the early church in Acts demonstrate the Spirit's power in the disciples and indicates its source as the person of Jesus.—D.J.H.

72. C. HINZ, "Jesus und der Sabbat," *KerDog* 19 (2, '73) 91-108.

In the oldest strata of the OT, the Sabbath was simply a day of rest for family, slaves, strangers, and animals, analogous to the times set aside for land to lie idle. As the latter practice acknowledged Yahweh's lordship over all the land, so the former acknowledged his lordship over all days as Creator. After the Exile, the Sabbath became a sign separating Israel from other nations, so that when Jesus challenged the Sabbath he seemed to question Israel's very identity as God's people. But actually his challenge restored the Sabbath's original meaning: a time of rest for man's benefit and renewal (Mk 2:27; cf. Mt 11:28-29). This reinterpretation is grounded not in human freedom as a secular ideal, but in the unique authority of the Son of Man (Mk 2:28) and in his resurrection.

In today's utilitarian society there is still a longing for what the Sabbath represents: the joy of living daily by grace, the renewal of eschatological hope for all, and the realization of brotherhood and love among those of differing stations in life. In light of the resurrection, these Sabbath realities are at least as important to the church and to humanity as all the good work which the church performs.—J.R.M.

73. K. KERTELGE, "Die Rückfrage nach dem historischen Jesus. Zu einer Tagung katholischer Neutestamentler," *HerdKorr* 27 (6, '73) 299-304.

A report on the meeting attended by 60 German-speaking Roman Catholic NT specialists held in Vienna on 2-6 April 1973 to discuss the question of the historical Jesus and the Jesus-tradition of the Gospels.

74. E. A. LAVERDIERE, "The Prayer of Jesus," *BibToday* 66 ('73) 1165-72.

The Gospels attribute to Jesus approximately six independent prayers, including the indirect statement of Lk 22:32. Of these only the prayer of Jesus at Gethsemane appears in all four Gospels, though in various forms. "It seems very likely that the Our Father developed in various Christian communities through liturgical reflection on the Marcan Gethsemane account."—D.J.H.

75. G. ORY, "Le mythe et l'histoire," *CahCercErnRen* 21 (80, '73) 1-8.

This is a discussion of an article by C. Maignial on "Jésus et l'affrontement mythisme-historicisme" in *Raison Présente* 24 ('72). Having treated these two terms, Maignial tries to prove the historicity of Jesus from the *Testimonium de Christo* that certain critics see in Josephus' *Antiquities* 18.63-64. But there is no room here for opposing *mythisme* and *historicisme*; for the former sees only myth in Christian writings and the latter sees only history, even if sometimes legendary. It is not by means of a disputed interpolation of the *Antiquities* that the historicists can discover anew the history of Christianity.—S.B.M.

76. G. FAU, "Douze Jésus devant l'histoire," *CahCercErnRen* 21 (80, '73) 9-24.

If, as C. Maignial maintains, the truth of *mythisme* is to have affirmed that

Christianity was born without Jesus, then we have a right to ask why the Christian religion attached itself to a man—especially to a “terrorist”—and deified him. Several attempts have been made to delineate the personality of Jesus: the Jesus of E. Renan, Jesus the first *sans-culotte*, the liberal (A. Loisy), the leftist but non-violent Jesus, the Zealot, the drug addict (J. M. Allegro), the psychopath, the Essene, etc. It is hard for the historian to know what to do with all these. The faith of believers deserves respect but it has nothing to do with history.—S.B.M.

77. É. TROCMÉ, “Quelques travaux récents sur le Jésus de l’histoire,” *RevHist PhilRel* 52 (4, ’72) 485-498.

A bulletin of twenty-four studies on the person and teaching of Jesus published between 1961 and 1972.

78. M. VELLANICKAL, “Jesus and the Jewish Worship,” *Jeevadhara* 3 (2, ’73) 142-161.

An explanation of public worship among the Jews at the time of Jesus with special attention to the Temple, the synagogue, the Sabbath and the major feasts. An analysis of Jesus’ attitude toward Jewish worship shows that he both respected and criticized it. Above and beyond this, we see Jesus trying to replace Jewish worship with something that is transcendent. The mystery of Christ stands at the center of NT worship and fulfills and replaces Jewish worship.—D.J.H.

79. H. WANSBROUGH, “The Mission of Jesus. IV: The Son of God,” *ClerRev* 58 (6, ’73) 412-421. [Cf. § 17-873.]

The term “Son of Man” is not in itself a divine title but is nevertheless a useful pointer in that direction. In Hebrew literature it has the primary sense of one who has a special relationship to and a special mission from God; in some later texts, as in Wis 5:5, it can mean “any virtuous man.” In the Synoptic Gospels the divine qualities of Jesus appear chiefly in his actions rather than in his words; he acts as man, but with a power which is that of God alone. Yet Jesus’ words (especially the term *abba*) also suggest that he was conscious of a special relationship with the Father. Texts such as Mt 11:27-28/Lk 10:22 and Jn 5:19-30 make this latter point very effectively.—D.J.H.

Passion and Death

80. J. GUILLET, “Die Mitte der Botschaft: Jesu Tod und Auferstehung,” *IntKath Zeit* 2 (3, ’73) 225-238.

In the missionary discourses of Acts the titles used to describe Jesus in his death and resurrection (Holy One, Servant, Messiah and Son) are usually accompanied by a personal pronoun and serve to express Jesus’ unique relationship to God in these events. For Paul also the passion is the place where the Father’s love was revealed and communicated; through his unique relationship to Jesus the disciple too enters into communion with the Father and can address him as *abba*. In the Synoptic Gospels both the Son-of-Man sayings and the more oblique predictions of the passion have the same three elements: the power of Jesus’ opponents, the foundation in the OT, and the note of necessity. Jesus’ recognition that his work

is God's work implies an immediate and living relationship with God. The passion is the time when Jesus surrenders his secret: he is the Son, and he does the will of his Father.—D.J.H.

81. F. JANSSEN, "Die synoptischen Passionsberichte. Ihre theologische Konzeption und literarische Komposition," *BibLeb* 14 (1, '73) 40-57.

The kerygma and theology of the passion does not merely have absolute priority over the history of the passion; the two stand in a dialectical relationship. For the passion narrative is an interpreted and kerygmaticized history of the passion. The Evangelists express their different Christological and apologetic intentions not merely by deletions, changes and additions, but also by techniques of literary composition.

In Mark, the precise placement of the accounts of the anointing at Bethany (Mk 14:3) and of the institution of the Eucharist (Mk 14:22) interrupt the otherwise inexorable, almost fateful, flow of the narrative and have the effect of making Jesus not merely the object but more properly the *subject* of his passion. Contrasting pericopes are also used effectively, with the anointing at Bethany being contrasted with Judas' offer of betrayal, and the interrogation of Jesus with the "interrogation" of Peter by a servant girl, etc. The other Evangelists use the same or similar techniques so that there results in the Gospels an exact correspondence between the literary-compositional and theological-kerygmatic elements in the narratives and pericopes of the passion.—R.J.D.

- 82r. L. MARIN, *Sémiotique de la Passion. Topiques et figures*, Bibliothèque de Sciences Religieuses (Paris: Aubier, Cerf, Delachaux & Niestlé, and Desclée de Brouwer, 1971), 252 pp.

P. GEOLTRAIN, *ÉtudThéolRel* 48 (1, '73) 101-105.—The author covers a broader surface of text (the four Gospel passion narratives) than any other study of this kind hitherto. The perspective of his semiotic method is indicated in the subtitle. In the first section (*topiques*) proper names are studied with specific attention to proper place-names which are neutralized in the course of the narrative and "transformed" into common nouns that are invested with new meaning relating to the functions of individual characters in the narrative. The second section (*figures*) concentrates on Judas the traitor, who plays a meta-narrative function in the accounts. Marin believes (following C. Lévi-Strauss) that at a deeper level Judas plays the role of "supplement" in the narrative, i.e. a non-necessary element which effects "transformations." The actual transformation is described on the basis of the temptation narratives understood in terms of word, power, and body, all three ultimately concentrated in (Jesus') body. In the course of the Gospels, Judas "neutralizes" these items so that at the Last Supper especially they can be invested with new meaning.

The work is highly suggestive and insightful. Generalized charts and structures are supported by detailed discussion which could well prompt historical-critical scholars to renewed efforts along fresh lines. One question: Judas is not a typical traitor; he seems rather to be an anti-hero sent by an anti-sender (*antidestinateur*). The pursuit of this insight, mentioned just once by M, could broaden investigative horizons for him with no harm to his hypothesis.—J.P.

83. W. S. REID, "The Death of Christ: Historical and Contemporaneous," *Evang Quart* 45 (2, '73) 69-80.

Christ's statements at the Last Supper, taken in connection with what followed immediately afterwards, throw light upon several facets of history which the Christian must see and understand if he is to grasp the biblical view of history and its contemporary importance. The Last Supper brings a "past unique event into the present in order that by faith the Christian may appropriate him once again as 'the Lamb slain before the foundation of the world,' who has wrought redemption and victory for his people. In this way Christ's death becomes contemporaneous to us, and in so doing it shows that all historical events of which we possess evidence can become contemporaneous also."—D.J.H.

Passion and Death, cf. § 18-354.

The Resurrection

84. D. ALLEN, "Resurrection Appearances as Evidence," *TheolToday* 30 (1, '73) 6-13.

In the case of the disciples an appearance, an empty tomb, visions or the like seems to be necessary for them to have grasped the very content of the gospel which we find them proclaiming. But even if this could not be proved by historical investigation and reconstruction, we are not in the position today of having our faith dangling without sufficient foundation. "Today we have the content of the gospel (however it was originally obtained), and we have reasons to believe it independently of the disciples' reasons (which are unknown to us)."—D.J.H.

85. R. BAUMANN, "Was heisst Auferstehung Jesu? Zum Stand ihrer theologischen Interpretation," *HerdKorr* 27 (4, '73) 190-196.

A review of recent biblical and theological scholarship with extensive quotations on Easter as eschatological event, the unique epistemological situation presented by the resurrection, the relationship between the appearances and the empty tomb, the resurrection and the *Sache Jesu*, the earliest theology of the resurrection, "transcendental" resurrection-hope, and the practical consequences to be drawn from it.—D.J.H.

86. L. DUNLOP, "The Resurrection and a Modern Theory," *AusCathRec* 50 (2, '73) 101-112.

W. Marxsen denies the resurrection if we define resurrection to mean the raising of Jesus' mortal body from the tomb, but not if we define it in more abstract terms as the glorification of Christ by the Father or the victory of Christ over death. Yet Marxsen's proposition that this glorification left the earthly body of Christ to corrupt in the tomb does not seem to square with the indications in the Gospels. Everything points to the conclusion that God manifested "the mysterious reality of this glorification by a transformation which did not leave the body of his holy one to see corruption."—D.J.H.

87. T. PETERS, "Jesus' Resurrection: An Historical Event without Analogy," *Dialog* 12 (2, '73) 112-116.

Unlike the secular historiography of the last two centuries and the existential-kerygmatic theology of the last three generations, W. Pannenberg affirms that one can be both a critical historian and a Christian who confesses that Jesus rose from the dead. Pannenberg reunites fact and meaning, faith and historical knowledge, in order to reverse what he sees as the irrationalist trend in theology since Schleiermacher. Recent historical criticism founders on the use of analogy, employed by Hume to cast doubt upon the miracles of Jesus and extended by E. Troeltsch into a complete ontology. But for Pannenberg this is unnecessarily anthropocentric. Man's viewpoint is necessarily analogic, but not necessarily the only viewpoint. Rigorous analogism begs the question; anomalies must be looked at honestly, without prejudging whether such things are possible. The positive use of analogy is helpful, but the negative use—no parallels implying non-existence—precludes any change in the historian's world view. The resurrection is an event without analogy; only a metaphor (like rising from sleep) can begin to do it justice.—J.W.D.

88. H. SCHLIER, "Peri tēs Anastaseōs tou Iēsou Christou" [Concerning the Resurrection of Jesus Christ], *DeltBibMel* 1 (4, '72) 353-363.

The first part of a translation of H. Schlier's study *Über die Auferstehung Jesu Christi* (1968). In the broadest sense, the text of the resurrection of Jesus as an event is the whole of the NT, which owes its existence to that event. In a narrower sense, the text of the resurrection is comprised of the numberless passages in the NT which one way or another deal with this event. In the strictest sense, the text is comprised of direct "confessional" statements such as we find in Rom 10:9 and catechetical formulations such as 1 Cor 15:3-5 which reflect the early Christian experience of the resurrection as enthusiasm, joy, confession and doxology. There are also the Gospel post-resurrection narratives which report the event in terms of the concepts, language and imagery of the time. Behind them all is the single event of the resurrection conceived as a divine act, an act of God's power and Spirit. This is not merely a resuscitation, a return to the same earthly order of life, but a transposition to an incorruptible, glorious state where death has no say. The resurrection is one event in the movement of the "exaltation" of Christ as in the Christological hymn of Phil 2:6-11. [To be continued.]—Th.S.

Synoptics

89. H. H. BULS, "Redaction Criticism And Its Implications," *Springfielder* 36 (4, '73) 260-279.

A brief explanation of redaction-criticism along with summaries of W. Marxsen's *Mark the Evangelist* and H. Conzelmann's *The Theology of St. Luke*. Redaction-criticism is no improvement over the stagnation produced by literary and form-criticism, cannot be combined with the presuppositions of Lutheranism, and gives the Gospels a thrust which is primarily, if not solely, ethical rather than sanctifying. Marxsen and Conzelmann do not allow Scripture to interpret Scrip-

ture except in those cases in which such interpretation buttresses their theses.—
D.J.H.

90. J. D. CROSSAN, "Parable as Religious and Poetic Experience," *JournRel* 53 (3, '73) 330-358.

The new quest has made great headway, but now philosophical and poetic questions need to be included in its hermeneutics—notably Jesus' use of metaphor and his understanding of time. Allegory is insufficiently defined by suggesting that it has many points of reference to an interpretation, in contrast to parable (having only one point). Now we see the necessity to employ a sliding scale, and may have to refer to parabolic allegories or allegorical parables.

Poetic metaphor is often used to describe Jesus' parables, and so taken as irreducible and indispensable. But critics have not pursued the subject with sufficient clarity, and precision demands distinctions between metaphor used for didactic purposes (allegory and example), for ornamentation, or for information. Functionally we should look to metaphor as leading to participation-in rather than information-about: at its deepest level the poetic metaphor which can grow into parable articulates poetic experience that is contained and verbalized so that the hearer himself participates in it. Poetic language situates concretely "awareness-of," leading to challenge and expansion of previous consciousness.

While didactic metaphor can be reduced to literal language, using persuasion, poetic metaphor leads to a sort of participation that authenticates itself. Religious and poetic experience are closely related, and both combine experience-as-gift with articulation-in-metaphor/symbol. Rabbinic parables are didactic, in contrast to Jesus' use of extended poetic metaphors that articulate God's rule and presence as part of his own religious experience. Not timeless truths, Jesus' parables express his own temporality and historicity. They are not "weapons of warfare" (J. Jeremias) but the cause of the war and the manifesto of its inception. An anatomy of parabolic criticism may focus on revelation (the gift experience of God's rule; hierophanic: budding fig tree, leaven, mustard seed, sower), revolution (radical reappraisal of past views and values: good Samaritan, places at table, rich man and Lazarus. Pharisee and publican, great supper, workers in vineyard), and resolution (challenge to response and acceptance: the majority of the parables)—which represent past, present, and future modes of religious experience.—
W.G.D.

91. J. D. CROSSAN, "The Seed Parables of Jesus," *JournBibLit* 92 (2, '73) 244-266.

Four pericopes can be grouped as seed parables: (1) the sower in Mk 4:3-8 parr. and *Gospel of Thomas* 82.3-13; (2) the seed growing secretly in Mk 4:26-29; *Gospel of Thomas* 85.15-18; (3) the mustard seed in Mk 4:30-32 par.; *Gospel of Thomas* 84.26-33; (4) the tares among the wheat in Mt 13:24-30; *Gospel of Thomas* 90.33—91.7. "This article will seek to study each of these parables separately, investigate the sequential steps of its tradition, and establish the earliest form of the story; then to ask whether this earliest version stems from the historical Jesus and, if so, what was its situational function in his ministry, and to see whether the basic theme of seed and sowing casts any common light on the four parables." The hypothesis that this article proposes is exactly the opposite of that

hitherto put forth. The parable is to controversy as cause is to effect, and not the other way round. Jesus' parables are the primary and immediate expression of his own experience of God. They are the primary language of this religious experience. The seed parables are, therefore, parables of the responses demanded by the kingdom's advent. Together they contain in contrasted images the revelation of the kingdom's presence and the resolution that presence demands.—S.B.M.

92. D. ELLENA, "Thematische Analyse der Wachstumsgleichnisse," *LingBib* 23-24 ('73) 48-62.

A thematic or motifeme analysis of six parables of Jesus which have a common structure. The logic of motifemes in Mt 13:24-30, 33, 47-50; Mk 4:3-9, 26-29, 30-32 is examined in detail, together with paradigmatic connections to other biblical texts.—E.G.

93. P. LAPIDE, "Hidden Hebrew in the Gospels," *Immanuel* 1 (2, '73) 28-34.

When one retroverts into Hebrew those Synoptic Gospel passages that contain either textual implausibilities or bad Greek bordering on solecism, not only are obscurities often cleared up but sometimes one has the impression that *ipsissima verba* are being revealed. Several examples are discussed in detail.—D.J.H.

94. O. LINTON, "Den synoptiske forsknings dilemma" [The Dilemma of Research on the Synoptic Gospels], *DanskTeolTids* 35 (1, '72) 47-62.

The ever-increasing volume of studies in the field of the Synoptic Gospels places burdens on the NT scholar, who can only partially assimilate this material. The exegete who relies on older works must branch out into newer research knowing all along that he will never complete his task. This dilemma occurs particularly in connection with two widely accepted hypotheses of Synoptic research. (1) The priority of Mk. This may be understood in different ways by comparison with Lk or Mt, in reference to Mk's composition (form- and redaction-criticism), or in reference to Mk's theological perspective. (2) The so-called Q-source said to have been used by Matthew and Luke. This second hypothesis grows out of the first. There are, however, no solid grounds for affirming that there was only one source apart from Mk, nor can one determine the extent of the source(s).—L.-M.D.

95. R. PESCH, "Jüngerschaft und Gottesvolk. Zum Kirchenbild der synoptischen Evangelien," *BibKirch* 28 (1, '73) 8-11.

In Mk, what Jesus says to the disciples is now said to the church, which can better understand his message in the light of the cross and resurrection. In Mt the promise made to Peter is the basis of the church and legitimates its practice and teaching. This "Peter-church" is bound to the word of the Lord Jesus and with his help lives in brotherhood. In Lk-Acts the church is in direct continuity with the circle formed by the disciples and apostles of Jesus whose norm of action was selfless service.—D.J.H.

96. H. M. TEEPLE, "The Greek Article with Personal Names in the Synoptic Gospels," *NTStud* 19 (3, '73) 302-317.

The study presents charts listing the occurrences of personal names in Mk and its parallels in Mt and Lk, in the Q material, in Mt and in Lk. The basis of clas-

sification in the charts is whether or not the article occurs before the name. To a large degree the use or non-use of the article with personal names in the Synoptic Gospels was determined by the style of the individual Evangelists and their written sources. This does not apply to those types of usage which were generally anarthrous: vocative case, names made definite by appositional phrases, "son of" constructions, and OT names. Apparently even the writers who used the articular construction elsewhere used the anarthrous form in these situations. When these types of usage are screened out, the remaining instances of personal names provide guideposts that should be helpful in separating the work of the Evangelists from their sources.—D.J.H.

Matthew

97r. G. ZAPHIRIS, *Le Texte de l'Évangile selon saint Matthieu* [cf. *NTA* 18, p. 114].

B. M. METZGER, *JournTheolStud* 24 (1, '73) 225-228.—The author has provided us with a thesaurus of evidence from ecclesiastical writers that spans thirteen centuries, keyed to Clement's quotations from Mt. The book is useful both as a compilation of variant readings and as an index for those interested in the history of Matthean exegesis. The treatment of Aphraates is curious, to say the least. In his view that rhetorical and pedagogical interests of the early Christian communities were primary factors in the creation of variant readings, Z reinforces the conclusions of M. Mees regarding Clement's practices. In assessing the textual complexion of Clement's variants he agrees with the conclusions of F. C. Burkitt, M.-J. Lagrange and P. L. Hedley. While one might reconcile R. J. Swanson's investigations with Z's work, comparison with J. A. Brooks's study of the Pauline quotations reveals a real difference in procedure when Clement quotes Paul and when he quotes the Gospels. The volume also provokes some serious methodological questions: What constitutes significant data on which to make textual analysis? Is it legitimate to utilize all variant readings? Are the agreements in small variations mere coincidences?—D.J.H.

98. [Mt 1—2] S. MUÑOZ IGLESIAS, "Midráš y Evangelios de la Infancia," *EstEcl* 47 (182-183, '72) 331-359.

The question of whether the infancy narratives are midrashim has been much debated, and a great deal of confusion exists in the matter because of faulty definitions. Proper methodology demands that one clearly distinguish between the strict midrash and midrashic method, process, or style. The strict midrash could be the work of the late rabbis, while midrash in general is not so much a fixed literary genre as a hermeneutical method or process. Furthermore, the midrash writer need not comment on a written biblical text, especially when he is dealing with recent and vividly remembered happenings. The OT texts of Mt 1—2 are not used to explain the OT but to describe the person of Jesus, and Lk 1—2 interprets the Christ-event by means of analogies from the OT. In both Gospels the writer's reflection on the new events is set forth in midrashic form.—J.J.C.

99. J. O. TUÑÍ, "La tipología Israel-Jesús en Mt 1-2," *EstEcl* 47 (182-183, '72) 361-376.

The typology of Mt 1—2 is disputed. A few think that it is Abraham-Jesus, but

there are better arguments for considering that the typology intended is that of Moses-Jesus. The reasons adduced are not convincing. The typology of Israel-Jesus better suits the text and is supported by an older tradition found in the haggadah of Deut 26:5, according to which Laban sought to kill Jacob. Finally, the Israel typology agrees well with Matthew's Christology: Jesus, Messiah, Son of God.—J.J.C.

100. [Mt 4:1-11] J. T. FITZGERALD, "The Temptation of Jesus: The Testing of the Messiah in Matthew," *RestorQuart* 15 (3-4, '72) 152-160.

Matthew includes the temptation pericope for the benefit of a community seeking to uphold the messiahship of Jesus in the Christological controversy with Pharisaic Judaism. The temptation for Jesus is to be God's Son without being the Servant, and so the account reveals the real meaning of Jesus' messiahship. The testing of God's Son is also paradigmatic, supplying the church in temptation with a model for its conduct.—D.J.H.

101. A. B. DU TOIT, "The Self-Revelation of Jesus in Matthew 5-7," *Neotestamentica* 1 ('67) 66-72.

The purpose of the Sermon on the Mount is not that Jesus may reveal himself and his authority but rather (1) to offer the eschatological grace of the kingdom (5:3-12), (2) to describe the specific nature and task in the world of those partaking of this grace (5:13-16), and (3) to present the new ethics of the kingdom (5:17—7:29). And yet in a veiled manner the discourse is a self-revelation of Jesus as the lawgiver, the Messiah, the *Kyrios* and even Son of God. In short, the sermon contains in essence the entire Christology of the NT, so that one presenting the message of the sermon cannot neglect or minimize what the speaker reveals about himself.—J.J.C.

102. [Mt 5—7] J. P. LOUW, "*Dikaiosynē*," *Neotestamentica* 1 ('67) 35-41.

In the Sermon on the Mount *dikaiosynē* means religious virtue resulting in a way of life emphasizing correctness before God in terms of man's standing, i.e. his being right before God. The concept is nowhere better illustrated than in Mt 6:1-6, 16-18, where the idea of correctness before God is viewed in its relation to fellow men as manifested in three examples: almsgiving, prayer, and fasting. These practical deeds, praised by scribes and Pharisees as righteousness itself, become meaningful only when exercised before God alone, because *dikaiosynē* means to be right in the eyes of God. It is a reward from God for those who fulfill the Law in consequence of their relation to the heavenly Father.—J.J.C.

103. [Mt 5—7] J. H. ROBERTS, "The Sermon on the Mount and the Idea of Liberty," *Neotestamentica* 1 ('67) 9-15.

In considering liberty three ideas are studied: (1) Liberty as autonomy. "Jesus meant the Sermon on the Mount to have an objective-normative meaning. It presents an interpretation of the Law of God as the norm of life and as such is the absolute counterpart of every autonomism that seeks the norm of moral conduct in the freedom of conscience." (2) Liberty as freedom from the Law. The Sermon is

“soteriologically based on the same point of view that is to be found in Paul, viz. that of freedom from the law, because salvation is acquired not by the keeping of the law, but, on account of the fact that the salvation had been received from the Messiah, does his community of faithful live in the fulfilment of the law.” (3) Liberty and bondage. “The situation of freedom is one of absolute decision for the Kingdom and its demands—it is the situation in the responsibility of decision.” —J.J.C.

104. I. J. DU PLESSIS, “The Ethics of Marriage according to Matt. 5:27-32,” *Neotestamentica* 1 ('67) 16-27.

The basic and essential concept of the kingdom is clearly expounded in the Sermon on the Mount. The kingdom is present both as a gracious gift and as a radical demand in our daily life. In condemning the teaching of old concerning adultery, Jesus is not attacking the law of Moses but the tradition of the scribes who limited the condemnation to the physical act. As regards divorce, Jesus actually agrees with Shammai, who held that adultery was the only reason for divorce, but it was never Jesus' purpose to choose sides in the rabbinical argument between Hillel and Shammai but only to stress the demand which God puts upon mankind concerning marriage. The final section of the article discusses other relevant texts, esp. Mt 19:3-12/Mk 10:2-12.—J.J.C.

105. P. J. DU PLESSIS, “Love and Perfection in Matt. 5:43-48,” *Neotestamentica* 1 ('67) 28-34.

Jesus' charge to love one's enemies is interpretation of the Law as the religious radicality of love, which can be properly understood only from the viewpoint of the coming of the kingdom. The motive for this love is purely theocentric, i.e. that the will of God is revealed in his radical love for mankind as such. What the ancients said, “Hate your enemy,” probably refers to ancient or recent Jewish teaching and not exclusively to that of Qumran. Jesus insists on love for enemies, not only for enemies of the people but also for adverse national relations and particularly personal enemies. The love of enemies here demanded indicates the absolute and consequential character of love which cannot do otherwise than intercede for the salvation and well-being of the aggressor. Whoever so acts shows himself to be a child of God.—J.J.C.

106. [Mt 6:7-15] F. J. BOTHA, “Recent Research on the Lord's Prayer,” *Neotestamentica* 1 ('67) 42-50.

The work done on the prayer by J. Jeremias, E. Lohmeyer, E. Bammel *et al.* is appraised, and among the conclusions reached are the following. The Rotas-Sator square discovered at Pompeii indicates that the Our Father was in common use by A.D. 79. The longer Matthean form of the prayer may be due to liturgical additions made by the early church or even by Jesus himself, since he grew up in a rich liturgical setting. Finally, *epiousios* means “coming,” and the term signifies our coming bread, i.e. the bread for today or for tomorrow. Hence the petition is not eschatological.—J.J.C.

Mt 6:9-13, cf. § 18-135.

107. [Mt 6:22-23] F. C. FENSHAM, "The Good and Evil Eye in the Sermon on the Mount," *Neotestamentica* 1 ('67) 51-58.

In the ancient Near East the eye played an important role as manifesting and reflecting man's feeling, so much so that these ancient cultures ascribed to the eye magical power. Stripped of its magical meaning, the terminology of the good and the evil eye was adopted both in the OT and the NT. On his part Jesus stressed particularly the effects on the man himself. He further combined the concept of the eye with the contrast between light and darkness and showed the importance of the eye as the lamp of the body.—J.J.C.

108. [Mt 6:24] E. P. GROENEWALD, "God and Mammon," *Neotestamentica* 1 ('67) 59-66.

Rabbinic literature records circumstances in which a slave actually had to serve two masters and describes the problem of dual service. The term "Mammon" is probably derived from the root 'mn. "When Jesus poses the alternative: God or Mammon, there exists on both sides an allusion to the Amen. God is the true Amen. Mammon is the pretending Amen, and by this token the counter-God." The destructive power of Mammon is manifest from the parables, e.g. the deceit of riches (Mt 13:22), the rich fool (Lk 12:16-21), and Dives (Lk 16:19-30). The fate of Judas Iscariot tragically evidences the consequences of serving Mammon. "You cannot serve God *and* Mammon. He who serves Mammon, perishes; he who serves God, abides for ever, for God is the true Amen."—J.J.C.

109. M. VIDAL, "La 'Recompensa' como motivación del comportamiento moral cristiano. Estudio exegético-teológico de Mt. 10, 40-42," *Salmanticensis* 19 (2, '72) 261-278.

The essay first examines the literary structure of the pericope and then the doctrine of the entire passage and of the individual verses. Matthew has placed the logion at the conclusion of his missionary instruction, proclaiming the reward given to those who welcome the missionaries. There was, however, a previous evolution in the tradition, as the terms "children" and "little ones" had a strict or extended meaning. Three stages can be distinguished. (1) Jesus made some statements about children, e.g. that they should be protected and cared for (a favorite theme of the rabbis), and he also sometimes called his disciples children or little ones. (2) The primitive community handed on these sayings but was especially interested in the theme of the disciples as the little ones. (3) In the Synoptic tradition each Evangelist used these logia with his own individual coloring, and consequently each text needs to be studied by itself. Mt has identified the missionaries as the little ones par excellence.—J.J.C.

110. [Mt 13:1-53] C. MELLON, "La Parabole. Manière de parler, manière d'entendre," *RechSciRel* 61 (1, '73) 49-63.

Applying structural techniques to two metalinguistic sublevels in Mt 13 confirms the hypothesis that a parable is not a "hidden revelation" of content but rather a "way of speaking" calculated to spark reaction in the addressees. Mt 13:10b-17 justifies "coding" (= speaking in parables) as it highlights four groups of addressees according to reaction and urges a choice between understanding and

refusing to understand. Mt 13:18-23 “decodes” the parable by identifying the “word of the kingdom” (v. 19) as the object of “understanding” which then manifests itself in terms of bearing fruit (v. 23) or not bearing fruit (vv. 19-22). —J.P.

Mt 13:3-8, cf. § 18-91.

Mt 13:24-30, cf. § 18-91.

Mt 13:31-32, cf. § 18-91.

111. A. SHARMA, “Matthew 16:13-16—An Exegetical Study,” *Jeevadhara* 3 (2, '73) 187-194.

In Mt 16:13-16 the question “Who is Jesus?” is approached theologically. Whereas the people see Jesus as a prophet, the disciples represented by Peter see in Jesus the Messiah. Matthew’s addition of the phrase “Son of the living God” is an example of the Evangelist’s interest in exalting the stature of Jesus.—D.J.H.

Mt 19:3-12, cf. § 18-104.

Mt 26:26-29, cf. § 18-124.

112. [Mt 26:31] E. Bammel, “P⁶⁴ (67) and the Last Supper,” *JournTheolStud* 24 (1, '73) 189.

P⁶⁴ (67), attributed by C. H. Roberts to the late 2nd century, is written with lines projected into the left margin in three places: Mt 5:21, 5:27 and 26:31. While Mt 5:21 and 5:27 begin sections within the Sermon on the Mount, this is not clear in Mt 26:31. If 26:30 with its *hymnēsantes* is taken as concluding the description of the Last Supper, weight is added to the interpretation of the Eucharistic meal as the Passover meal. P⁶⁴, the arrangement of which is the oldest implicit commentary of the early church, seems to be in keeping with this view.—D.J.H.

Mt 26:69-75, cf. § 18-126.

113. D. SENIOR, “The Fate of the Betrayer. A Redactional Study of Matthew XXVII, 3-10,” *EphTheolLouv* 48 (3-4, '72) 372-426.

The basic tradition about Judas found in Mk, the framework of prediction and fulfillment, and the model of Peter’s denial influenced the redactor of Mt to introduce the Judas pericope. In 27:9-10 Matthew has adapted Zech 11:13 and Jer 19 and perhaps 32 (Jer 18 is less likely) to his own purposes. In 27:9a *tote* “firmly anchors the fulfillment text to the life sequence of Jesus’ history.” The attribution to Jeremiah protects the allusion from being overlooked and spreads the somber shadow of Jeremiah’s message across 27:9-10. Almost every element in 27:3-8 reflects the content of the OT citation. The vaguely discernible tradition represented by the “blood field” may have been the starting point for the combined quotation in 27:9b-10 and the narrative elaboration of 27:3-8. These were put into their present form simultaneously and under the direction of the same redactional guidance. The Judas pericope fulfills a multiple purpose by confirming the prophetic knowledge of Jesus, by reflecting Matthew’s peculiar interest in the responsibility of the Jews for Jesus’ death, and by showing how the OT was fulfilled in the events of the passion.—D.J.H.

114. P. H. LAI, "Production du sens par la foi. Autorités religieuses contestées/fondées. Analyse structural de Matthieu 27,57-28,20," *RechSciRel* 61 (1, '73) 65-96.

This structural analysis according to a methodology adapted from A. J. Greimas proceeds from (1) an examination of the isotopy in its elementary articulation to (2) the systematic study of the surface grammar of the text, i.e. the actantial articulation.

(1) The fundamental isotopy of the passage is transmission, and its object is death and life (resurrection). The high priests and guards seek to block transmission of life (news of Jesus' resurrection) and spread (his) death, while the apostles and women seek to proclaim his life and are impeded from spreading death. Such a presentation discredits the Jewish religious authorities and leads to the conclusion that the readers (or hearers) presupposed by the text of Mt are (a) those who accept the transmission of life as the fundamental value which distinguishes truth from falsehood, and who also accept Jesus' victory over death as uncontrovertible fact; and (b) those who do not see clearly the divine and Christic origin of the universal missionary power of the apostles.

(2) The second section highlights the convergence of many lines in the text which validate the Christian religious authorities who barred access to death (empty tomb) and instead transmitted life, not by their own will and initiative but by that of Jesus.

These results demand the abandonment of the traditional reading which sees in this passage a defense of the resurrection, as well as the recent reading which sees herein an explanation of the resurrection. The passage shows rather how meaning in the Bible is produced by faith.—J.P.

115. [Mt 28:19-20] C. ROGERS, "The Great Commission," *BiblSac* 130 (519, '73) 258-267.

The major emphasis of the commission lies in the aorist imperative ("make disciples"), complemented by an aorist participle ("go") that is also part of the command. The two present participles ("baptizing" and "teaching") indicate how the making of disciples is to be carried out. The setting is that of the rabbinical teacher-student or master-disciple relationship. Besides learning from Jesus Christ, the disciples must live faithfully and proclaim his message and bring others into this relationship.—D.J.H.

Mark

116. D. P. DAVIES, "Geirfa Marc," *Trivium* 6 ('71) 27-42; 7 ('72) 79-94; 8 ('73) 57-68.

An alphabetical listing of the Greek words in Mk (with the number of occurrences in parentheses) and their equivalents in Welsh.

117. H. QUECKE, "Eine koptische Bibelhandschrift des 5. Jahrhunderts (PPalau Rib. Inv.-Nr. 182)," *StudPap* 11 (2, '72) 77-81, 1 plate.

A material description of the recently published Coptic MS of Mk [cf. *NTA* 17, p. 408] along with a discussion of its most significant biblical variants. A photograph of the last written page is also provided.

118. H. QUECKE, "Eine neue koptische Bibelhandschrift (P. Palau Rib. Inv.-Nr. 182)," *Orientalia* 41 (4, '72) 469-471.

Remarks on the significance of the Sahidic MS of Mk recently published by the author [cf. *NTA* 17, p. 408] for NT textual criticism, codicology and Coptic language along with several corrections and additions to the edition.

119. A. STÖGER, "Das Kerygma des Markusevangeliums," *BibLiturg* 46 (1, '73) 22-29.

Mk contains the good news concerning Jesus Christ and may be described as the book of the secret epiphanies of God, as a passion story with a long introduction, as a book for the edification of the community. In presenting Jesus as a teacher instructing his disciples, the Evangelist evidently wishes also to instruct the disciples of his own time. Likewise the preacher of today should seek not merely to reproduce what the Evangelist said but to imitate him by applying Jesus' teaching to the needs of the Christians of this age.—J.J.C.

120. L. SWAIN, "Preaching from the Lectionary in 1973: The Gospel According to St Mark," *ClerRev* 58 (5, '73) 342-349.

Mk has more the character of an announcement and less that of a catechism than the other Gospels. Mark emphasizes that only the unprepared, unprivileged Roman centurion (cf. 15:39) recognized Jesus for what he really was. He also stresses that the beginning of the Gospel was marked by a radical incomprehension on the part of those who were closest to Jesus and who were the beneficiaries of his teaching. Mark's witness points to Jesus Christ as the center of our faith and highlights the gift of God as the condition under which we must arrive at this center.—D.J.H.

Mk 1:8, cf. § 18-50.

121. [Mk 3:20-35] J. D. CROSSAN, "Mark and the Relatives of Jesus," *NovTest* 15 (2, '73) 81-113.

Three groups of Markan passages (A. 3:20-35; B. 6:1-6; C. 15:40, 47; 16:1) refer to the relatives of Jesus. Redactional analysis indicates that in the case of A, 3:20 relates to what precedes and v. 21 to what follows. The two accusations of 3:21 and 3:22 are formally and materially quite similar, with refutation offered inversely in 3:23-27 and 31-34, thus making the indictment of 28-30 an attack on both relatives and scribes. In passage B the redactional emphasis on Jesus' teaching activity (6:1-2a) echoes 1:21b, 22, 27. In 6:2b-3 Mark eliminates reference to Jesus' father and in v. 4 emphasizes the "relatives" of Jesus, thus altering the "respectful indication in the tradition" to specific indictment in v. 6a of the relatives rather than of "the town in general or the country at large," where he continued to teach with some success. In section C Mark, in keeping with 6:3, added *kai Iōsētos* in 15:40, with repetition of the name in the newly created v. 47, and left 16:1 untouched, thus climaxing his polemic against the mother church in Jerusalem, whose authority, especially in respect to scribal regulation of other communities, derived much weight from association with the relatives.—F.W.D.

Mk 6:1-6, cf. § 18-121.

Mk 6:48, cf. § 18-43.

Mk 6:52-53, cf. §§ 18-41—42.

Mk 4:3-8, cf. § 18-91.

Mk 4:26-29, cf. § 18-91.

Mk 4:28, cf. §§ 18-41—42.

Mk 4:30-32, cf. § 18-91.

122. J. D. M. DERRETT, "Salted with Fire. Studies in Texts: Mark 9:42-50," *Theology* 76 (637, '73) 364-368.

Salt was a primitive treatment for wounds, including the superficial wounds left in even the most careful amputation. Also, in the ancient world cauterization was used as a very common treatment for a multitude of complaints. The point of Mk 9:49-50 is this: "Apply the (symbolic) amputation in this life, and you not only avoid the circumstances whereby actual amputation might result, but you avoid the fire to come!" So Mk 9:42-50 makes good sense as a whole, whencesoever Mark's fragments came.—D.J.H.

Mk 10:2-12, cf. § 18-104.

123. V. K. ROBBINS, "The Healing of Blind Bartimaeus (10:46-52) in the Marcan Theology," *JournBibLit* 92 (2, '73) 224-243.

Though the realism of the story has oriented interpretation almost solely to the historical trustworthiness of the episode, Mark's ability to create vivid narrative and his theological and Christological purposes direct the present investigation in a different direction. The occurrence of two healing stories outside the first eight chapters of Mk (9:14-29 and 10:46-52) is noteworthy. The Bartimaeus story has a transitional character, linking Jesus' healing ministry with his Jerusalem activity. It is suggested here that Markan Christology and discipleship converge in the blind Bartimaeus story in a manner that is crucial to the Markan theology.

The Markan seam in 10:46 (cf. 1:35-36; 3:7; 6:1; 8:27) mentions the disciples explicitly. This feature in Mk is to be understood as a natural result of the author's presentation of a story which systematically interrelates Jesus' activity with the disciples' activity. The redactional evidence, moreover, points to the possibility that Mark himself inserted the title Son of David into the Bartimaeus story and thereby created the first instance of an explicit Son-of-David healing tradition. In this story, faith that leads to healing and faith that issues in discipleship converge. For Mark, Jesus enters Jerusalem as the Son of David, a title that in 12:9 becomes fully Christian in content. Yet it is a title that describes a provisional rather than a hidden status.—S.B.M.

Mk 12:17, cf. § 18-43.

124. [Mk 14:22-25] D. FLUSSER, "The Last Supper and the Essenes," *Immanuel* 2 ('73) 23-27.

In contrast to the common Jewish custom according to which the benediction over the wine comes before that over the bread, the order of the Essene meals (cf. *1QS* 6.4-6; *1QSa* 2.18-20) was firmly established—bread and then wine. What

happened at the Last Supper is more or less accurately described in Lk 22:14-19: Jesus followed the common Jewish practice and blessed the wine before the bread. 1 Cor 11:23-26 shows that the Essene order was practiced in the early Hellenistic churches; this form is also reflected in Mt 26:26-29 and Mk 14:22-25. Furthermore, the linking of the concept of the new covenant with Christ's expiatory death in these texts is another instance of Essene influence in the Hellenistic churches. It is significant that in *Didache* 9—10 not only is the normal Jewish order of benedictions preserved, but also the concept of the covenant is lacking.—D.J.H.

125. [Mk 14:25] D. PALMER, "Defining a Vow of Abstinence," *Colloquium* 5 (2, '73) 38-41.

J. Jeremias is justified in claiming emphasis for *ou mē* in the NT, but J. A. Ziesler [§ 17-953] is correct in maintaining that this emphasis does not in itself produce an oath-like formula. Yet the examples from Mk 14:25 parr., Acts 23 and the *Gospel of the Hebrews* serve to establish a common pattern: first person in main clause, negative, future reference, and limit. Mk 14:25 parr. are examples of a distinctive pattern which may appropriately be called a vow of abstinence.—D.J.H.

126. [Mk 14:66-72] G. W. H. LAMPE, "St. Peter's Denial," *BullJohnRylUniv LibMan* 55 (2, '73) 346-368.

The relation between the story of Peter's denial and subsequent reconciliation on the one hand, and on the other the widespread conviction among NT and early patristic writers that no Christian who denies the Lord in times of persecution can hope for restoration to the fellowship of the church in this life is taken up and examined. A self-contained unit of tradition, recorded by all four Evangelists with relatively minor variations, the story shows signs of having been shaped so as to be brought into relation with the situation of the church in times of persecution. The modification of the saying in Mk 3:28 (cf. Lk 12:10 and Mt 12:32) can be seen in the light of the embarrassing episode of Peter's denial. Two lines of argument become discernible in the tradition: one starts with Mk 3:28-30 parr. and Mt 10:33 parr., and the other begins from Peter's repentance and restoration and argues against the rigorist attitude. The forgiveness of Peter became an important point in the arguments against the rigorism of the Novatianists and, later, the Donatists.—S.B.M.

Mk 15:40, cf. § 18-121.

Mk 15:47, cf. § 18-121.

Mk 16:1, cf. § 18-121.

Luke

127. CH. S. BOULGARĒS, "Historikē anaskopēsis tēs peri ton Loukan kai tas Praxeis ereunēs" [A Historical Survey of Research on Luke-Acts], *DeltBib Mel* 1 (4, '72) 329-352.

The second and final installment on the history of Lukan studies [cf. § 17-546] outlines the views of P. Vielhauer, E. Käsemann, H. Conzelmann, and E. Haenchen. The last section surveys recent works in Greece, particularly the commentaries on Lk and Acts by P. Trempelas, two articles on the speeches of Peter in Acts by

G. Galitēs, a work on the theological contents of Acts by J. Panagopoulos and the author's own work on Luke's concept of salvation. It is necessary to interpret Lk-Acts within the tradition of the church rather than from the historical-critical perspective alone.—Th.S.

128. G. BOUWMAN, "Samaria in Lucas-Handelingen" [Samaria in Luke-Acts], *Bijdragen* 34 (1, '73) 40-59.

A reading of the central sections of Lk and Acts shows that in the early church the presence of Samaritan Christians became a problem for (other Jewish) Christians. Although Luke generally tries to conceal the past tensions in that church, he more or less openly takes side with the Samaritans. In the central section, in three pericopes (9:51-56; 10:25-37; 17:11-19) secondary (Lukan) pro-Samaritan features are present. Chaps. 6—15 of Acts contain extensive parts of an Antiochian source. The author received but reworked the source: he deliberately omitted the Paul-Peter conflict; he weaved the Peter-cycle into that source because he wanted to stress that the three stages of the mission (Samaritans, the God-fearers, Gentiles) started with Peter. The summaries of Acts depict an ideal church, but they are in fact a photographic negative, for the several data concerning the "Hellenists" indicate that the presence of these Jewish Christians from the Diaspora, who admittedly had free conceptions of Law and tradition, did not produce unanimity and peace but conflict. Further, a number of characteristics argue for a Samaritan origin of Stephen's discourse (Samaria had been converted by the Hellenists). By their radical rejection of the Samaritans (and Hellenists), the Palestinian Jewish Christians entered more and more into a ghetto isolation which finally proved to have no future.—J.L.

129. J. NAVONE, "Three Aspects of the Lucan Theology of History," *BibTheolBull* 3 (2, '73) 115-132.

There are three distinctive aspects of the Lukan theology of history. (1) The geographical distinctions in Lk-Acts must be understood dynamically as the onward progress of salvation along the *way* of the Lord. The concept of the way recognizes the character of process in the salvation-history of the world and of the individual. (2) What God accomplished in the age of Jesus is being accomplished in *the present moment* of the age of the church. (3) The particularism of Jerusalem gives way to the *universalism* of Rome. Salvation is not the exclusive prerogative of the Jewish people; rather, it is universally extended to all people.—D.J.H.

Lk 1—2, cf. § 18-98.

130. [Lk 2:1-7] C. F. EVANS, "Tertullian's References to Sentius Saturninus and the Lukan Census," *JournTheolStud* 24 (1, '73) 24-39.

The assumption that Tertullian's statement in *Adversus Marcionem* 4.19.10 (*Sed et census constat actos sub Augusto nunc [tunc] in Iudaea per Sentium Saturninum . . .*) must be referring to the census of Lk 2:1-7 has led translators to render *census actos* by "a census had been taken" and has led writers on the subject to cite the passage as evidence that Tertullian is an authority for this census having been conducted or begun by Saturninus. But with the plural *census actos* Tertullian appears to be assuming that Judea was subjected to a census at regular

intervals after that of Lk 2:1-7. If Tertullian's statement is to be regarded as providing historical evidence for anything, it is for a governorship of Saturninus (in Syria or Judea) after that of Quirinius.—D.J.H.

131. E. SAMAIN, "Le discours-programme de Nazareth. Lc 4,16-21," *AssembSeign* 20 ('73) 17-27.

Luke situates the first official utterance of Jesus within the liturgical setting of the synagogue (Lk 4:16c, 17, 20a). He is well aware of the liturgical usage of his time and describes the ceremonial in a symmetrical style (vv. 18-19) that highlights the significance of the lesson from Isa 61:1-2a (LXX). The fundamental qualities of the oracle are assumed into the Lukan narrative (see *kēryxai, aphesis*). The actualization of the oracle in the person of Jesus is affirmed in v. 21. Thus the earthly mission of Jesus is defined, "today" and "fulfilled" being characteristic terms of Lukan soteriology (Lk 2:11; 5:26; 13:32-33; 19:5, 9; 23:43). The manifestation at Nazareth is thus not only the offer of grace and the promise of liberation but also a summary of the whole Gospel of Luke.—S.B.M.

132. C. PERROT, "Luc 4, 16-30 et la lecture biblique de l'ancienne Synagogue," *RevSciRel* 47 (2-4, '73) 324-340.

The reading from Isa 61 would have occurred at the conclusion of the Sabbath service in the synagogue. Jesus discovers a passage which he may read and which is appropriate both to the theme of that Sabbath and to his own messianic concept. Luke has modified the OT text with this concept in mind. Jesus' explanation in Lk 4:21 is a *pesher*, a definitive explanation in the light of the appointed time in history. While we cannot trace the various cycles of Sabbath readings beyond the 2nd century A.D., there is no valid reason to insist on a total discontinuity between the Sabbath readings before the destruction of the Temple and those after A.D. 70. Isa 61:1 ff. seems to have been connected with Gen 35:9 ff. in the cycles of Sabbath readings; both passages depict God as the one who blesses and consoles the afflicted, heals the sick and comforts the sad. Such a context would also fit the sayings grouped together in Lk 4:23-27. Perhaps the Sabbath occurred in the month of Tishri.—D.J.H.

133. [Lk 8:4-8] M. KOKOT, "Znaczenie nasienia w Łukaszowej przypowieści o siewcy (The significance of the seed in Luke's parable of the sower)," *CollTheol* 43 (2, '73) 77-83.

Luke understands "seed" as Word of God, particularly Jesus and his salvific mission. The parable and its explanation emphasize that the seed-word must be accepted with faith in order to attain the salvation offered. Obstacles notwithstanding, the seed-word bears enormous fruit.—J.P.

Lk 8:4-8, cf. § 18-91.

Lk 9:57-62, cf. § 18-49.

134. [Lk 10:25-37] G. CRESPEY, "La parabole dite: 'Le bon Samaritain.' Recherches structurales," *ÉtudThéolRel* 48 (1, '73) 61-79.

Structural analysis of Lk 10:25-37 indicates that the audience is at least three-fold: Theophilus (Luke's audience); lawyer (Jesus' audience); a circle of "interpreters" of the Law (addressed by both Luke and Jesus). Further examination

reveals the semic (*sémique*, pertaining to the coherent unity of things signified) and actional (*actantiel*) "codes" (similar though not identical to lexical or semantic fields) to be dominant. The semic structure begins with a general question on Law, moves to love of God and neighbor, zeroes in on neighbor and concludes with the action of showing mercy to neighbor. To the initial question, "What must I do . . . ?" Jesus answers, "Go, do likewise." Clearly this already leads to the actional structure, which is at least twofold: the lawyer who tries to trick Jesus on legal interpretation ends by himself giving Jesus' interpretation, and the attitudes of the legal experts in the parable are contrasted with that of the Samaritan, who is judged to be correct and proper. Lastly, the motifs of "approaching" and "shunning" the wounded man are related to the "motion" motif characteristic of the journey-narrative as integrating this section into the Gospel as a whole. A final appendix highlights further structural relationships between this passage and the entire Gospel.—J.P.

135. [Lk 11:1-4] J. K. ELLIOTT, "Did the Lord's Prayer Originate With John the Baptist?" *TheolZeit* 29 (3, '73) 215.

Why in Lk 11:1-4 is the name of John the Baptist associated with the Lord's Prayer? It must be that this was a prayer which John himself used. In other words, Jesus is teaching his disciples the same prayer that John taught his followers.—D.J.H.

Lk 11:1-4, cf. § 18-106.

Lk 13:18-19, cf. § 18-91.

136. W. GRIMM, "Eschatologischer Saul wider eschatologischen David. Eine Deutung von Lc. xiii 31 ff.," *NovTest* 15 (2, '73) 114-133.

Jesus' own self-conceptions come to expression in his use of two strands of tradition, 1 Sam 23:9-13 and Exod 19:10-25, that underlie the dominical logia in Lk 13:31-33. The first provides a model for Jesus as an eschatological David escaping from Herod-Saul. The second displays the purificatory cult of Israel culminating in the revelation of fire on the third day, a theme enunciated by Jesus at Lk 12:49-50, where are linked water-purification symbolical of death and fire emblematic of the divine reign. The expression *sēmeron . . . teleiounmai* in 13:32 is a Semitism that separates an immediate activity ("today and tomorrow") from a more remote one ("on the third day"). Luke historicized the logion (v. 33) and obscured the point that "today and tomorrow," corresponding to Israel's purificatory period, is the time for the contrasting activity mentioned in v. 32 and climaxes in the remoter moment of God's eschatological fulfillment. The form of the verb *poreuesthai* reproduces the force of the hithpael of *hālak* (e.g. 1 Sam 23:13), focusing attention not on a specific goal but on movement within a period of time. As opposed to Mosaic cultic offering, Jesus the Davidian, pursued by Herod-Saul and on the move "today and tomorrow," uniquely gives his own life at the appointed time in response to the Father's will.—F.W.D.

137. [Lk 17:20-37] J. ZMIJEWSKI, "Die Eschatologiereden Lk 21 und Lk 17. Überlegungen zum Verständnis und zur Einordnung der lukanischen Eschatologie," *BibLeb* 14 (1, '73) 30-40.

Since the advent of redaction criticism and H. Conzelmann's work, it has been

customary to view not only Luke's historical thinking as a break from the eschatological thinking of the earlier NT theologians, especially Paul, but also his theology as a decline from the heights maintained by Paul and Mark before him and John after him. However, a tradition- and redaction-critical analysis of Lk 21:5-36 (*Vorlage* Mk 13) and Lk 17:20-37 (*Vorlage* Q) reveals not a break but a spiritual continuity, for Luke *develops* the grappling with the problem of the relationship between history and eschatology which had already begun in Mk and was later continued in Jn. Luke actually represents a middle position, even a *synthesis*, between the salvation-historical dynamic of Pauline eschatology (with its tension between salvation-presence and salvation-future) and the realized eschatology of John (with its major accent on salvation-presence). What John has combined into one (death-glorification-sending of Spirit-parousia), Luke unfolds in its historical extension, while still, like John, perceiving its basic theological unity.—R.J.D.

Lk 21:5-36, cf. § 18-137.

Lk 22:14-19, cf. § 18-124.

Lk 22:56-62, cf. § 18-126.

138. J. MUDDIMAN, "A Note on Reading Luke XXIV.12," *EphTheolLov* 48 (3-4, '72) 542-548.

Reading Lk 24:12 in the body of the text helps to make a more, not less, coherent whole. The stylistic evidence for dependence on Jn 20:3-10 is questionable, while that favoring original Lukan authorship is considerably less so. The combination of Lk 24:12 and 24:34 would be simple incompetence if 24:12 had been supplied by a redactor (not the Evangelist) to make up what was seen as a deficiency in the text. Finally, Cleopas is not an apostle for Luke; so 24:12 marks off 24:10-12 as a unit and directs the reader of 24:13 ff. back to 24:9 for the reference ("the eleven and all the rest").—D.J.H.

139. F. NEIRYNCK, "The Uncorrected Historic Present in Lk. XXIV.12," *EphTheolLov* 48 (3-4, '72) 548-553.

Several features in Lk 24:12 suggest that it is a redactional doublet of the traditional (cf. Mk 16:1-8) visit to the tomb of 24:1-9. Is it not possible that *anablepsasai theōrousin* of Mk 16:4 is the "source" of the uncorrected historic present *blepei* in Lk 24:12? Perhaps we should explore the possibility that Jn 20:3-10 depends upon Lk 24:12.—D.J.H.

John

140. J. BEUTLER, "Glaube und Zeugnis im Johannesevangelium," *Bijdragen* 34 (1, '73) 60-68.

In Jn faith is characterized as faith in Jesus (14:1). This faith is linked with seeing and hearing. Jesus gives testimony about himself; he brings testimony from the Father; others testify concerning him. A theological problem arises concerning the ordering of faith to witness in Jn: Can Jesus' self-witness, ultimately concerned with the divine origin of his person, be supported by foreign witnesses which

are also accessible independently of the faith? Older authors thought so, but lately it is judged that a "witness-proof" for the mission of Jesus can only be accepted in a very analogous sense in Jn.

A careful study of Jn reveals that the testimony of the different witnesses of Jesus ultimately goes back to the one witness of the Father for Jesus (5:31-47; 8:12-20). In Jn faith is not based on proofs but is and remains an answer to the divine revelation which is historically mediated in various ways. Two ways of the historical mediation are mentioned in Jn 15:26—Spirit and disciples. They are intimately linked, however. The witness of God for his Son, given in the OT and finding its high point in the words and works of Jesus, continues in the time of the church in the testimony of the disciples inspired by the Spirit. As witness to Jesus, the Spirit leads to Jesus. There is no Pentecostal movement without a Jesus-movement and no Jesus-movement without a Pentecostal movement. Both belong together in the Johannine perspective.—E.J.K.

141. J. H. CHARLESWORTH AND R. A. CULPEPPER, "The Odes of Solomon and the Gospel of John," *CathBibQuart* 35 (3, '73) 298-322.

The *Odes of Solomon* and the Fourth Gospel share numerous striking and often unique expressions; 26 examples are discussed. Furthermore, "word" and "living water" are two of the most important shared themes. Among other common concepts are the doctrine of the Trinity and the heightening of the Father-Son relationship, the tendency toward mysticism, abiding and the image of the vine, a developed dualism that contains unique characteristics, the emphasis on love, truth, the verb "to know," the identification of the Lord's crucifixion and exaltation and paronomasia on "to lift up," the delineation of the paradigm of "to have eternal life" or "to perish," and the stress upon the present experience of eternal life by those who are united with the Lord. The best explanation of these parallels seems to be the hypothesis that the *Odes of Solomon* and Jn come from the same religious environment. "Both reflect the same milieu, probably somewhere in Western Syria, and both were probably composed in the same community. Continued research may eventually indicate that the Odist probably had been an Essene, though perhaps a non-Qumran Essene." The article concludes with a list of the 26 verbal parallels in their order of appearance in Jn and with a list of other possible parallels between the two works.—D.J.H.

142. J. C. COETZEE, "Christ and the prince of this world in the Gospel and the Epistles of St. John," *Neotestamentica* 2 ('68) 104-121.

The "prince of this world" references (Jn 12:31; 14:30; 16:11) and cognate passages in the Johannine writings are important in forming a complete picture of John's Christology. From these texts the prince appears as a person of great power who rules over fallen creation and sinful mankind in its enmity to God. Yet his authority is definitely limited as is particularly manifest in the cross. Through this "mighty regal-judicial act of the Christ of God" Satan is stripped of his power, and judgment is also passed upon his followers, for the crucifixion brings a division between those who believe and accept the light and liberation of the Christ-King and those who continue to reject him and remain in the darkness of death. In John's description of Satan and his kingdom some scholars detect the

influence of Hellenistic or Iranian Gnosticism. The terminology indeed has a certain similarity, but the essential viewpoints are different.—J.J.C.

143. M. DE JONGE, "Jewish Expectations about the 'Messiah' according to the Fourth Gospel," *NTStud* 19 (3, '73) 246-270.

Among the key passages in the Fourth Gospel purportedly reflecting Jewish messianic expectations are 7:27, 31, 41-42; 12:34; 1:19-51; and (for the Samaritans) 4:25. Within the Gospel these are presented as the beliefs of representative, not individual, figures but the characters are only actors in the drama and their views are neither discussed nor accepted. The title "Son of God" is actually used to correct the Jewish understanding implied in "Messiah." The Baptist's denial that he is Elijah (1:26) seems to reflect the Jewish belief, attested by Justin's Trypho, in a messiah present but hidden, even to himself, until anointed by Elijah. But the Evangelist may have known such traditions only as part of the Jewish-Christian debate. In general the statements about Jewish messianic expectations are entirely subordinate to their Johannine contexts and add little or nothing to our understanding of Jewish thought. Often it is earlier Christian thinking that the Fourth Gospel criticizes, and the setting of the Gospel is very likely within a particular community that is conscious of its distinctions both from Jews and from other Christians.—G.W.M.

144. I. J. DU PLESSIS, "Christ as the 'Only begotten,'" *Neotestamentica* 2 ('68) 22-31.

In *Jn monogenēs* is a specific manner of expressing the idea of Son of God. The adjective shows great love for his Son, reveals the unique and intimate relation between Father and Son, and is a predicate of value and of exaltedness. "Christ is indeed the *only* Son of God, but where John signifies Him as the Monogenes he accentuates the idea of his being *unique* rather than an *only* son."—J.J.C.

145. L. FLOOR, "The Lord and the Holy Spirit in the fourth Gospel," *Neotestamentica* 2 ('68) 122-130.

One can correctly understand the relation between Spirit and the Lord Jesus Christ only when he realizes that the Lord and the Spirit are closely connected with a third concept, namely *doxa* (glory). After the resurrection God's *doxa* is linked to the Holy Spirit, and further there is a close bond between the Holy Spirit and the *doxa* given to Christ. With the resurrection Jesus becomes Lord and can send the Spirit, and his mode of existence is in the Spirit. The action of the Spirit is to glorify Christ and in various manners to carry on his work.—J.J.C.

146. J. GIBLET, "Aspects of the Truth in the New Testament," *Concilium* 83 ('73) 35-42.

The word *'ēmet* is often applied to God in the OT and refers to his absolute faithfulness to his promises in the covenant. In the later wisdom and apocalyptic writings "truth" is the mystery of God, glimpsed now through grace and revealed on the last day. In the Fourth Gospel the word "truth" is associated with speaking and passing on the word. Jesus also says what he sees, and he manifests the glory of God with whom he is in total communion. Seeing the truth of God requires

penetration, the ability to read progressively the meaning of certain signs; it is the work of the Holy Spirit. While the gradual discovery of the truth is the work of the Spirit, this discovery is made through the witness of the apostles as received and understood by the church.—D.J.H.

147. K. HAACKER, "Jesus und die Kirche nach Johannes," *TheolZeit* 29 (3, '73) 179-201.

Although John does not use the term *ekklēsia*, he does employ various other expressions to describe the church: the children of God, the logical opposite of "world" taken in a negative sense, the vine, the grain of wheat (12:24), the flock, the bride and bridegroom (3:29), "his own," friends, and disciples. All these terms imply a more or less direct relationship to Jesus. For John, the historical Jesus is the founder of the church. The task of the church is to abide in, guard and recall the preaching of the earthly Jesus. With the departure of Jesus, the Spirit functions as the successor to the historical Jesus in his significance for the disciples and the world, yet the teaching of the Spirit is inextricably bound up with the word of Jesus. John's ecclesiology is neither "early catholic" nor "spiritualistic" but attempts to join together charism and history.—D.J.H.

148. J. HEER, "Glauben—aber wie? Eine Antwort aus dem Johannesevangelium," *GeistLeb* 46 (3, '73) 165-181.

For John faith begins with hearing the word, but one does not hear correctly unless one "does" the word. With this doing of the word and with the aid of the Holy Spirit, one arrives at a personal relationship with Jesus Christ.—D.J.H.

149. R. KYSAR, "The Source Analysis of the Fourth Gospel—a Growing Consensus?" *NovTest* 15 (2, '73) 134-152.

Jn 6, which offers both narrative and discourse material, is examined at the hand of source theories sponsored by nine scholars (R. Bultmann, H. Becker, R. Fortna, W. Wilkens, W. Hartke, E. Broome, O. Merlier, S. Schulz, M.-É. Boismard), in an attempt to assess the degree of consensus existing relative to Johannine source theories. The system of underlining used here to display the various critical conclusions indicates clear areas of general agreement, especially with respect to narrative portions. Also, these critics agree that the method of the Evangelist was to insert short sayings from a source into longer and more complex discourses of his own composition. On other matters there is "considerable agreement," and the evidence suggests that a "substantial agreement" among the scholars *in re* the entire Gospel might be demonstrable. Scholars are advised to proceed in their work on the basis of the consensus described.—F.W.D.

150. J. RIEDL, "Die Funktion der Kirche nach Johannes. 'Vater, wie du mich in die Welt gesandt hast, so habe ich auch sie in die Welt gesandt' (Joh 17,18)," *BibKirch* 28 (1, '73) 12-14.

John's view of the church can be derived from his statements about (1) the work of salvation brought about by the death and resurrection of Jesus, (2) the continuing activity of the risen Lord in and through the church, and (3) the way in which the Spirit works in and through the church.—D.J.H.

151. H. SCHLIER, "Der Heilige Geist als Interpret nach dem Johannesevangelium," *IntKathZeit* 2 (2, '73) 97-108.

(1) Through the word in which God reveals himself, the world appears in its darkness, condemned as guilty of lying and sin, and doomed to death. (2) Its obtuseness is manifest in its confrontation with Jesus the incarnate, living and enlightening word. (3) The glorified Jesus remains present in his Spirit of truth who interprets the Jesus-event in its unveiled and definitive reality. (4) Through Jesus' revealing work and presence in the Spirit, the world comes to know its true self. (5) This revealing, salvific interpretation of the Spirit is accomplished fundamentally in the word of the disciples who were with Jesus from the beginning and further through everyone who believes this word.—J.J.C.

152. S. VAN TILBORG, "'Neerdaling' en incarnatie: de christologie van Johannes ('Katabasis' and Incarnation in the Gospel of John)," *TijdTheol* 13 (1, '73) 20-33.

This article wishes to contribute to the discussion surrounding E. Käsemann's conceptions of how Jn is to be understood. The point of departure is the *katabasis* model. The Christology of Jn is characterized by a spatial conception of things in which, as in a myth, a distinction is made between two "worlds," heaven and the cosmos. In the person of Jesus these two spatial spheres come into contact with each other in a definitive and decisive way. Jesus is from heaven and as such has come into the cosmos. Through this coming the cosmos is no longer the same, for from now on that which is from above can be found here below. In the person of Jesus the heavenly reality is present in the cosmos. Thus the fundamental questions are, Where does Jesus come from and where is he going? He who in faith seeks an answer to these questions receives knowledge (*gnosis*) from God, receives his origin from God and his orientation toward God. Through Jesus' coming and his return to the Father, a community of believers has come to be in the cosmos, with God as its Father and where one can find everything that people consider important: food and drink, friendship and warmth, goodness and faithfulness. This community, however, is as controversial as Jesus himself is. Just as he, though in the cosmos, was not of the cosmos, so also the believer knows that he lives in an ambiguous reality. Hunger, thirst, death and deceit exist, but through and in the hour of Jesus the believer knows that they are not fatal powers for him any longer because he believes that God will do away with all these things. One must understand Jn 1:14 within this whole. In exegesis and theology a rather one-sided accent has been laid upon the visibility and the demonstrability of the incarnation. But John wants to say something else too. Jn 1:14 wants primarily to articulate the temporary, ephemeral and provisional character of the incarnation. That is to say: the *sarx* of Jesus, despite the fortuitous and short-lived character of its humanity, was nevertheless the definitive beginning of the family of God's children. [From the author's summary.]

153. H. WANSBROUGH, "Theological Trends: The Resurrection V. Christ's Hour of Glorification," *Way* 13 (3, '73) 229-235.

While Paul emphasizes the universal lordship of the risen Christ [§ 18-195], John stresses his union with the Christian community. For John the triumphant

hour of Christ begins at the start of the passion. John insists on the glorification of Christ at the resurrection, but Christ's glory is thought of primarily in terms of the transformation which it effects in men. Christ is now available to all men, and the agent of this new intimacy with the Father and of Christ's action among his disciples is the Spirit.—D.J.H.

Jn, cf. § 18-239.

154. [Jn 1:1-18] J. BEUTLER, "‘Und das Wort ist Fleisch geworden’ Zur Menschwerdung nach dem Johannesprolog," *GeistLeb* 46 (1, '73) 7-16.

Jn 1:1-18 depicts the incarnation as an event rather than as a process. Unlike Matthew and Luke, John is not so much interested in how the Word became flesh as he is in the fact that the Word did become flesh. Furthermore, for John the incarnation is something to be sung and celebrated in a hymn of thanksgiving. Finally, the language used to describe the incarnation speaks more directly to our age than does the language of metaphysics.—D.J.H.

155. A. B. DU TOIT, "The incarnate word—a study of John 1:14," *Neotestamentica* 2 ('68) 9-21.

The Prologue of Jn must be interpreted mainly from Scripture itself rather than from comparison with other thought patterns. According to the Evangelist the Logos is a pre-existent, divine and personal being whose chief characteristics are grace and truth. The Logos-concept admirably served to express his mediating function to mankind. Finally, Jn 1:14 is actually the Johannine Christmas narrative, accentuating both the divine and human element in that mystery.—J.J.C.

156. [Jn 1:18] J. P. LOUW, "Narrator of the Father—*EXĒGEISTHAI* and related terms in Johannine Christology," *Neotestamentica* 2 ('68) 32-40.

Exēgēsato in Jn 1:18 is usually understood as communicating or explaining divine secrets. However, a study of NT usage suggests that the word in this verse signifies narrating. John is here making a momentous proclamation. Although we cannot see God, we can have full knowledge of him through Jesus Christ, who is the only way to the Father (cf. Jn 14:6). Thus Jesus is presented as the Narrator of the Father, and a significant title is added to Johannine Christology.—J.J.C.

157. [Jn 1:29, 36] J. H. ROBERTS, "The lamb of God," *Neotestamentica* 2 ('68) 41-56.

The various interpretations for the term "lamb of God" are appraised, and the conclusion is reached that the solution of the problematic in Jn 1:29, 36 does not lie in a simple choice of possibilities. Apparently the Baptist pointed out Jesus as the Messiah by saying "There is the Servant of God," without adding "who takes away the sin of the world." Whatever the terms he used, he would have been thinking of the kingly Messiah, the triumphant ruler of Isa 52—53, without considering that the glory of the Servant had to be obtained through suffering and death. Later, after the passion and glorification of Jesus, the Evangelist added to the Baptist's cry the clause "who takes away the sin of the world." As an interpretation of the Evangelist, "taking away" would mean a substitutionary bearing of sin. This solution of the problems in Jn 1:29, 36 is in line with

the tradition of the earliest congregation as depicted in the first part of Acts.—J.J.C.

158r. [Jn 5—12] R. SCHNACKENBURG, *Das Johannesevangelium, II* [cf. *NTA* 16, p. 372; § 17-997r].

J. GNILKA, *TheolRev* 69 (1, '73) 1-7.—A description of S's views on the tradition-history of Jn, the redactor's contribution, the Gospel's message to the author's community and its enduring value, its relationship to gnosis, the connection between symbol and history, and Bultmann's existential interpretation. It speaks well for S that he is prepared on the basis of better insights to correct his own views (as on Jn 5:27b-29). The verse-by-verse commentary is careful and skillful. The theological stance, while cautious, opens up valuable and rich perspectives.—D.J.H.

159. H. L. N. JOUBERT, " 'The Holy One of God' (John 6:69)," *Neotestamentica* 2 ('68) 57-69.

Peter's confession in this verse makes it clear that the eternal sonship of Jesus is the soul of his messiahship. Jesus is the true king who bestows eternal life on the members of his kingdom, the Son of Man who is the perfect mediator between God and his people, the Suffering Servant who vicariously gives his life for the life of the world. But he is Son of God primarily in the metaphysical sense, and for this reason he can fulfill the messianic task completely. He is the Holy One of God.—J.J.C.

160. B. C. LATEGAN, "The truth that sets man free. John 8:31-36," *Neotestamentica* 2 ('68) 70-80.

"Truth" in the passage is not used in an intellectual or formal sense, but rather with a religious, and especially Christological, connotation. John uses the term to signify the divine revelation which proceeds from the Father, is personified in the Son, and is communicated to men through preaching. Hence the Christological sense of the pericope is this: the truth, i.e. the reality and trustworthiness of God; revealed in his Son and carried forth in the kerygma, exists in God's faithfulness to his promises as illustrated by his deeds in the past. This truth sets man free, transfers him through faith outside of himself, from the position of enslavement by sin to the position of eternal sonship in the house of his heavenly Father, which is man's real destiny.—J.J.C.

161. [Jn 10:1-18] J. D. M. DERRETT, "The Good Shepherd: St. John's Use of Jewish Halakah and Haggadah," *StudTheol* 27 (1, '73) 25-50.

Among the OT texts which provide the background for the Good Shepherd discourse are Exod 22:1-2, 8-12 (MT), Isa 56:1—57:19, Num 27:15-20 and Mic 2:11-13. Jn 10:1-18 is an overt midrash on these texts. The Pharisees' complacent suggestion that they are not blind (Jn 9:40) introduces Jesus' long reply, which explains that they are sinners and why, and what they risk by misusing his "sheep," and what is the contrast between him and them. But behind this discourse there is a covert midrash, based on texts such as Exod 22:1 (MT), Mic 2:11-13 and

Zech 11:12-13, that depicted Jesus as a good thief or robber who rescued the sheep and that viewed the Pharisees and the priestly hierarchy as the detainers of the sheep. The article concludes with the reconstruction of the parable out of which John may have constructed the discourse by tracing back the biblical allusions in it and by changing their focus.—D.J.H.

162. [Jn 10:1-18] J. L. DE VILLIERS, "The Shepherd and his Flock," *Neotestamentica* 2 ('68) 89-103.

The essay has three parts. (1) The connection with the preceding chapter is considered. Some would rearrange the text, but it seems best to retain it unchanged, because there is a very intimate connection between chaps. 9 and 10. No break is indicated, and 10:1-18 is more a comment on Jn 9 than a continuation of it. (2) Next comes the literary or structural analysis. The pericope is neither parable nor allegory but symbolic discourse, developed in a spiral fashion, in which symbolism and straightforward statement alternate and stand side by side. (3) Theologically the passage is profoundly Christological and is fully understood only by comparison with its OT background, Ezek 44, which describes the faithless shepherds of Israel but concludes with the promise of sending the true shepherd, the messiah. In the Johannine picture the shepherd is unique in his willingness to lay down his life for his sheep.—J.J.C.

163. N. LAZURE, "Le lavement des pieds. Jn 13,1-15," *AssembSeign* 20 ('73) 53-64.

The introduction to the narrative (Jn 13:1-3) places it within the context of the total love of the Master. The account of the actual washing (vv. 4-5) is done in such a way as to exploit all its riches as a sign. The dialogue with Peter (vv. 6-11) is in typically Johannine style and presents an interpretation of the washing of feet that is quite different from that given in vv. 12-15. The Christological interpretation that sees in the washing a symbol of the salvific value of the death of Jesus belongs to Johannine theology. The moral interpretation in vv. 12-15 is pre-Johannine and of a literary genre (act—question—interpretation) that assimilates Jesus' action to that of the rabbis. The Evangelist uses the question to insert his own narrative of the dialogue with Peter, giving a Christological and soteriological explanation to the whole event.—S.B.M.

164. N. LAZURE, "Louange au Fils de l'homme et commandement nouveau. Jn 13,31-33a.34-35," *AssembSeign* 26 ('73) 73-80.

The pericope is made up of two different literary genres, vv. 31-32 being a fragment of a primitive Christian liturgy that proclaims the glory of the Son of Man and vv. 34-35 giving Jesus' farewell. The expression "Son of Man" in Jn is a way of expressing the Christians' faith in Jesus as the bearer of definitive salvation, the judge of the end-times. The second part (vv. 34-35) is the start of the farewell discourse with the new commandment. It is new because the measure of love is new (cf. 15:12), viz. "as Jesus loved." It is a mandate not to a determined set of actions but to a whole manner of life. No other distinctive sign can identify the Christian, neither rites nor rules nor confession formulas.—S.B.M.

165. G. ROSSETTO, "La route vers le Père. Jn 14,1-12," *AssembSeign* 26 ('73) 18-30.

In this farewell discourse the Johannine church gives us, in the form of a theological meditation, a summary of all that the risen One meant for it. In 14:1 the purpose of the whole chapter is stated (cf. vv. 18, 27, 28). Vv. 2-4 insist on the dwelling of the Father and the Son with believers. This is what characterizes the Christian life. Then, in one brief formula (v. 6), the Johannine language reaches a climax, coupling an identification ("I am") with an all-comprehensive affirmation ("way . . . truth . . . life"). But the whole affirmation is anchored in the Father (v. 6b) because the end of salvation is precisely to find him. The subsequent verses (7-12) show that seeing Jesus is not enough; one must believe in him to discover the mystery of his union with the Father.—S.B.M.

166. [Jn 14:6] F. C. FENSHAM, "I am the Way, the Truth and the Life," *Neotestamentica* 2 ('68) 81-88.

The grammar, the style and the relation between the three concepts of way, truth and life are studied. The passage may contain overtones of a polemic against the Essene view of the way. When Christ said "I am the way," he excluded not only that of Qumran but also that of the Pharisees and of other Jewish sects. Theologically the statement "unites in the Person of Christ a way of life, a genuineness and truthfulness, as well as life, which gives to all Christians an eschatological hope."—J.J.C.

167. J. RADERMAKERS, "Je suis la vraie vigne. Jn 15,1-8," *AssembSeign* 26 ('73) 46-58.

The passage is at the center of the farewell discourse. Its position can be better appreciated if the Johannine discourse is viewed in the light of the three stages of Moses' spiritual testament in Deuteronomy. To these stages correspond the three parts of Jesus' farewell discourse: dialogue with the disciples (Jn 13:31—14:31), revelation of the church (15:1—16:33) and Jesus' prayer to the Father (Jn 17). Introducing the second stage is the diptych of the "apologue" of the vine (15:1-8) and the commandment of love (15:9-17; cf. Deut 4:41—6:25). In the *māšāl* of the vine, John shows us the covenant of God with men already accomplished by Jesus' death. "I am the vine" (vv. 1a and 5a) gives the title that Jesus claims both as mediator and as accomplisher of the covenant. This affirmation harks back to the "bread of life" in 6:35. The *māšāl* of the vine then is concerned with the time of the church, reminding the Eucharistic community of the early Christians that the gift of God, his love in person, is really present in their midst and that they are to live this gift in joy.—S.B.M.

168. J. RADERMAKERS, "La prière de Jésus. Jn 17," *AssembSeign* 29 ('73) 48-86.

It is the prayer of Jesus, the new Moses leading the history of humanity to its fulfillment in the bosom of trinitarian life, that sheds light on that of Moses in Deut 32:1—33:5 (cf. Jn 1:17). The whole Johannine structure of Jesus' prayer is extremely harmonious and unified. In its first part (Jn 17:1-5) the glory of Jesus and eternal life are elaborated. The second part (vv. 6-8) develops the themes of the gift of the Father and the faith of men. The sanctification of the disciples

and the hatred of the world make up the third part (vv. 9-19). The gift of glory and the faith of the world are the themes of the fourth part (vv. 20-24). Finally, the fifth part elaborates the theme of the knowledge of the Father in love (vv. 25-26). It is this prayer which unfolds the Eucharistic dimension of the presence of the risen Lord to his church and to the world.—S.B.M.

169. S. TALAVERO, "Problemática de la unidad en *Jn.* 18-20," *Salmanticensis* 19 (3, '72) 513-575.

[This is part of a 1972 Salamanca doctoral dissertation under M. Nicolau and has a ten-page bibliography appended.] The specific interest of this work is John's theological purpose in transmitting Jesus' words to his mother and the beloved disciple, and his citing certain Scripture passages in his account of the passion. *Jn* 18—20, especially chaps. 18 and 19, form a whole whose unity is easy to discern. Within this context the words of Jesus in *Jn* 19:26-27 have a special purpose. Both parallel verses express the same reality, the unity of the church with its children. *Jn* 19:23-24 does not offer sufficient grounds for considering here the priesthood of Jesus, and Johannine literature does not give any clear indication of this either. In the light of 1 Sam 15 and 1 Kgs 11, it can be said that John is dealing here with the unity of the church. In 19:31-37 it is the unity for which Jesus prays that is in question (cf. 1 Cor 1:13).—S.B.M.

Jn 18:25-27, cf. § 18-126.

Jn 20:3-10, cf. §§ 18-138—139.

170. E. P. GROENEWALD, "The Christological meaning of John 20:31," *Neotestamentica* 2 ('68) 131-140.

The full meaning of *Jn* 20:31 becomes apparent only after a thorough investigation of all the Christological designations and indications of *Jn* 1. However, here only two titles are discussed, Christ and Son of God. The entire Gospel constitutes a Christian testimony to the fact that Jesus is truly the Messiah. Further, the Evangelist wishes to show that Jesus is also the Son of God, who as Logos was pre-existent with God and is God. John writes to convince both Jew and Gentile. For the Jew he shows that Jesus is the Messiah they awaited. For the Gentiles he stresses that Jesus is the Son of God, investing this name with its revelatory content. That content is Jesus of Nazareth—a human being, but in essence the incarnate Logos, the Son of God.—J.J.C.

Acts of the Apostles

171. N. HYLDAHL, "Acta-forskningen—linier og tendenser" [The Principal Pre-occupations and Tendencies of Research on Acts], *Dansk TeolTids* 35 (1, '72) 63-70.

The works of H. Conzelmann (*Die Mitte der Zeit*, 1954) and E. Haenchen (*Die Apostelgeschichte*, 1956) have sparked a number of other publications about Acts. But these writings have been considerably influenced by the works of earlier scholars such as F. C. Baur and F. Overbeck. Among the topics which are being investigated today one should note in particular the dating of Acts, its historical

value, the kerygma of the opening missionary speeches, and the theological views of Luke. In studying the history of primitive Christianity, scholars should pay special attention to Lk-Acts.—L.-M.D.

Acts, cf. §§ 18-127, 129.

172. É. RASCO, "Dans l'attente de l'Esprit, le choix d'un nouvel apôtre. Ac 1,12-14.15-17.20a.20c-26," *AssembSeign* 29 ('73) 6-18.

The repetition of the names of the apostles (Acts 1:13; cf. Lk 6:14-16) insures the continuity of the community before and after Easter. The unity of the group in prayer characterizes their perseverance and unanimity. The account of Matthias' election includes a bipartite discourse of Peter's. In the discourse the apostolate is regarded as a *diakonia* (cf. 2 Cor 4:1; Rom 11:13). The basis of this service is Christological (cf. Lk 22:26). The whole NT regards service as the irreplaceable center of Christian life. Judas failed to live this ideal. Vv. 21-22 specify the conditions for a replacement; but v. 24, the divine election, is ultimately the important factor. The apostolate is thus a divine gift. The one chosen has the privilege of being "a witness to his resurrection."—S.B.M.

173. J. KREMER, "Was geschah Pfingsten? Zur Historizität des Apg 2, 1-13 berichteten Pfingstereignisses," *WortWahr* 28 (3, '73) 195-207.

An analysis of literary style in Acts 2:1-13 suggests that vv. 2-3 depend on a pre-Lukan tradition which described the sounds like mighty winds and the appearance of the tongues. A glance at the Jewish understanding of Pentecost as the commemoration of the giving of the Law on Sinai reveals close parallels with the pre-Lukan tradition. Is it not possible that Luke used this tradition to describe as an external event what may have been of a somewhat different nature (vision, audition)? Comparison of Lk 3:22 with Mk 3:10-11 proves that Luke uses externalizing description as a literary technique. Therefore, it seems that the early Christians (responsible for the pre-Lukan tradition), in explaining their mission to preach the risen Lord under the power of the Spirit, used those motifs and terms already connected in Judaism with Yahweh's giving of the Torah for all men. Luke took over this tradition but did not develop it significantly. Rather, he wanted to emphasize that what the apostles had to say from Jesus and about Jesus is not an invention or a fraud, but is the word of the Lord mediated through the Holy Spirit.—D.J.H.

174. [Acts 2:14-36] A. WEISER, "Die Pfingstpredigt des Lukas," *BibLeb* 14 (1, '73) 1-12.

Analysis of Peter's Pentecost sermon in Acts 2—the way it grows out of the situation, its contents and structure, its quotation of the LXX—shows it to be less a historical sermon of Peter than a theological statement of Luke. We should thus avoid emphasis on the miraculous occurrences, for they are not the message but only its means of expression, and concentrate on the meaning and purpose of the passage: to renew in the believing Christian community its awareness of and confidence in the presence and working of the Holy Spirit in the life of the individual and of the church.—R.J.D.

Acts 6—15, cf. § 18-128.

175. C. M. MARTINI, "Ministères et entraide fraternelle dans la communauté primitive. Ac 6,1-6," *AssembSeign* 26 ('73) 4-11.

The structure of the lesson is clear enough: the situation (v. 1), the discourse (vv. 2-4), its application (vv. 5-6). The initiative of the apostles is noted throughout. The "ministry of the word" to which they must dedicate themselves has its origin and basis in the resurrection of Jesus, and its purpose in drawing out the duties that flow from the Easter event (cf. Acts 1:15-22; 2:14-10; 3:12-26; 4:8-12; 5:29-32). The text gives us the picture of a community gathered by the word of God, sustained by prayer, hierarchically diversified for a better ministry of the word, animated by a spirit of mutual service and by the care to solve fraternally what disputes might arise.—S.B.M.

Acts 6:1-6, cf. § 18-268.

176. P.-É. LANGEVIN, "Étienne, témoin du Seigneur Jésus. Ac 7, 55-60," *AssembSeign* 29 ('73) 19-24.

The death of Stephen marks a turning point in Acts. His martyrdom consecrates the rupture between the church and the official Judaism of Jerusalem. Luke wants to show Stephen's death as reproducing Christ's. Stephen's career thus is marked by "wonders and signs" (Acts 6:8; cf. 10:38). He is, moreover, the witness of eschatological times, filled with the Spirit (6:3; 6:5; 6:10). It is this Spirit that renders Stephen capable of understanding the vision of the glorious Son of Man. So Stephen's dying confession is a summary of the apostolic kerygma.—S.B.M.

177. P.-É. LANGEVIN, "Les débuts d'un apôtre. Ac 9,26-31," *AssembSeign* 26 ('73) 32-38.

What strikes the reader of this account of Paul's visit to Jerusalem is the quality of his personality, the apostolic ardor of the man. His conversion and its implied mission, his conscious fidelity to God's call, his deep reflection on the mystery of Easter, all these roused and nourished his apostolic zeal. That zeal was first of all that of a preacher (cf. 1 Cor 1:17). But Paul's assurance of the gift of the Spirit rested on theological conviction (cf. 2 Cor 7:4).—S.B.M.

178. O. KNOCH, "Jesus, der 'Wohltäter' und 'Befreier' des Menschen. Das Christuszeugnis der Predigt des Petrus vor Kornelius (Apg 10,37 f)," *GeistLeb* 46 (1, '73) 1-7.

In Acts 10:37-38 Jesus is depicted as the Messiah sent forth and empowered by God who does good for men and frees them from Satan by the power of the Holy Spirit. Jesus is the great charismatic, the vehicle and focus of God's healing and saving power for a world which needs healing and saving. The article concludes with reflections on the meaning of this Christology for the church today.—D.J.H.

179. J. DUPONT, "La première organisation des Églises. Ac 14,21-27," *AssembSeign* 26 ('73) 60-66.

The journey described in Acts 14:21 was undertaken for two serious reasons (vv. 22-23): to encourage the new converts and to organize the communities. Only

then do Paul and his companions go to Antioch and there look over the work they had accomplished (vv. 26-27). It is not enough for missionaries to lead men to believe in Christ. They must ensure their perseverance in the face of the difficulties inherent in Christian life. The missionaries also designated "elders" to watch as shepherds over the communities (cf. Acts 20:28). After that they render account of their labors (cf. 15:12; 21:19), mindful that the doors opened to them were opened by God. In this too the mission is the work of God.—S.B.M.

180. [Acts 27—28] A. ACWORTH, "Where was St. Paul Shipwrecked? A Re-examination of the Evidence," *JournTheolStud* 24 (1, '73) 190-193.

There were two islands called Melita in Roman times—Malta and the Dalmatian island, not far from Dubrovnik (Ragusa), which is now called Mljet. All the evidence (navigational, textual, geographical, ethnographical and zoological) goes to show that it was on Mljet that Paul was shipwrecked. The argument that Malta is on the direct route from Crete to Sicily is worthless because Paul's ship was demonstrably blown off course. The only other argument favoring Malta as Melita is tradition, but this is scarcely to be put in the scale against documentary evidence.—D.J.H.

Acts 27:38, cf. § 18-43.

181. [Acts 28:14] F. A. MECHAM, "And So We Came to Rome," *AusCathRec* 50 (2, '73) 170-173.

It is strange to find Luke in Acts 28:14 writing "And so we came to Rome" before they actually did. But *houtōs* here means "as follows." The sense is: "The following were the circumstances of our arriving at Rome, the goal of our journey." The fact that the Western text made no attempt to elucidate the passage is a sign that it did not present any special difficulty.—D.J.H.

EPISTLES—REVELATION

Epistles (General)

182. L. F. GOUGH, "Epistolary Literature of the New Testament," *AshTheolBull* 6 (1, '73) 28-40.

An examination of the NT epistolary literature in the light of the research of R. G. Moulton, A. Deissmann and F. X. J. Exler. The following classification is proposed: (1) pastoral letters: Rom, 1—2 Cor, Gal, Eph, Phil, Col, 1—2 Thes, 1 Pet, 2 Jn, Jude; (2) epistolary treatises: Heb, Jas, 2 Pet, 1 Jn; (3) familiar letters: 1—2 Tim, Tit, Phlm, 3 Jn.—D.J.H.

183. T. Y. MULLINS, "Visit Talk in New Testament Letters," *CathBibQuart* 35 (3, '73) 350-358.

R. W. Funk's delineation of a so-called "apostolic parousia" [§ 12-658 and elsewhere] as a formal structural item in NT letters should be qualified as follows: (1) In the remarks by NT writers about their (and others') visits we are dealing with a theme rather than a form or formula. (2) The "visit talk" theme uses similar motifs whether in the letters of Paul or in the letters of the non-literary papyri. (3) The three main themes in the personal letters of the papyri are letter-

writing, health and business. Domestic events, visit talk and government matters are also frequent themes. (4) A distinction is necessary between three related ways of studying NT material—by words, by forms and by themes. These are different but supplementary ways of analyzing the data.—D.J.H.

Paul

184. E. ARENS, "Was St. Paul Married?" *BibToday* 66 ('73) 1188-91.

The lack of unanimity among the early Fathers of the church, texts such as 1 Cor 7:7-8 and 9:5, the obligations incumbent upon Law-keeping Jews, and the profound knowledge Paul shows of marriage suggest that Paul may have been married at one time. It is certain, however, that, when Paul wrote 1 Cor, he was living a celibate life.—D.J.H.

185. J. AZZOPARDI, "Revelation in Saint Paul," *MelTheol* 24 (1-2, '72) 31-39.

If one wants to understand Paul's message, one must return constantly to the revelation on the road to Damascus, to that experience of revelation which made Paul a zealous preacher of revelation. For Paul this was a revelation of Jesus Christ as much as it was a revelation of the mystery of God. He uses expressions such as "mystery" and "good news" to reach the core of divine revelation, which is the Father's reconciling the world by the mediation of his Son.—D.J.H.

186. C. J. BJERKELUND, "'Nach menschlicher Weise rede ich.' Funktion und Sinn des paulinischen Ausdrucks," *StudTheol* 26 (2, '72) 63-100.

The Pauline expression *kata anthrōpon legō* and variants means to use a human or secular manner of argument. Its background is to be found in those rabbinic texts which narrate disputes with outsiders that are solved by means of parables or illustrations. The Hebrew formula *derek b'enê 'ādām* or the like occurs frequently in such passages. In his controversies with heretical opinions Paul frequently (as in Rom 9:19-24 and 1 Cor 15:35-44) uses parables or illustrations from everyday life as a major weapon of argument.

In 1 Cor 9:8a *kata anthrōpon lalō* summarizes a series of illustrations from everyday life and (in contrast to what is introduced in 9:8b) represents a human or secular mode of argument as opposed to the scriptural proofs which follow. In Gal 3:15 *kata anthrōpon legō* comes at the end of scriptural arguments and introduces a consideration concerning the inviolability of a man's will. With Rom 6:19a (*anthrōpinon legō*) Paul concludes his illustration from slavery and prepares to apply it; because the opponents have proposed "fleshly" or "worldly" questions, Paul must answer them in the same way. Finally, *kata anthrōpon legō* in Rom 3:5 refers to the entire section (3:5-8) and tells us that Paul is introducing objections and not following the form of a controversy based on scriptural passages.—D.J.H.

187. A. FEUILLET, "L'Incorporation des chrétiens au Christ," *EspVie* 82 (17, '73) 257-262, (19, '73) 289-293.

The object of this series of studies is to determine the exact significance of the glorious body of Christ in Pauline doctrine. The first investigation is of Paul's general anthropology and of his idea of "body." The first characteristic trait of Pauline anthropology is that it is Semitic and biblical. But Paul, differing from the

OT, speaks of the “flesh” and the “body” of man, especially when he deals with Christ’s resurrection. Yet Pauline anthropology is not systematic, and Paul exercises great liberty in appropriating Greek concepts. In dealing with the problem of the resurrection Paul deploys great skill in tackling the questions it gives rise to. His anthropology is *une anthropologie de situation* regarding man in his concrete situation in relation to other men and to God. It is an anthropology closely linked to the history of salvation and dominated throughout by the fact of Christ.

Based on this anthropology, the Pauline doctrine of incorporation in Christ rests above all on the mystery of redemptive incarnation. Salvation is wrought by this redemptive incarnation wherein the Son of God takes a body which makes him one of us and enables him to expiate for us. Yet it is necessary to insist upon both the very spiritual and the very realistic way in which Christians are incorporated into Christ (1 Cor 6:15-20). Paul’s ecclesiology is, consequently, the natural corollary to his Christology (Eph 4:4-5). But Paul never confuses Christ with his church. It is here that the action of the Spirit and his role in the edification of this church as the body of Christ assume their importance in Pauline doctrine. [To be continued.]—S.B.M.

188. W. J. HARRINGTON, “St. Paul and the Status of Women,” *AusCathRec* 50 (1, ’73) 39-50.

The varied influences of the OT, contemporary Judaism, the Greco-Roman world, the example of Jesus, and the practice of the Christian church made it inevitable that Paul’s views regarding women would be complex. At any rate, it is Paul who has given us the clearest statement (Gal 3:27-28) in the NT on the dignity of women; in Christ, precisely as a Christian, woman is in no way inferior to man.—D.J.H.

189. G. HASENHÜTTL, “Kirche ohne Herrschaft. Das Kirchenbild der echten paulinischen Briefe,” *BibKirch* 28 (1, ’73) 6-8.

Paul bases his understanding of the church on the freedom of Christians rather than on power structures. He thought that a better church order could be developed if each member were challenged regarding his own charism and brought to recognize that God is present among us through Jesus Christ when each one performs his task without pressure from above or below.—D.J.H.

190. N. HYLDAHL, “Paulus-forskningen—enhed og mangfoldighed” [Pauline Research: Unity and Multiplicity], *DanskTeolTids* 35 (1, ’72) 71-86.

Bultmann was correct when he asserted in *TheolRund* 1 (1929) 26-59; 6 (1934) 229-246; 8 (1936) 1-36, that F. C. Baur had succeeded in presenting a complete synthesis of Paul’s thought around the concept of *pneuma*. Bultmann himself, particularly in his *Theologie des Neuen Testaments* (1953), attempted to analyze the unity of Paul’s theology. Since Bultmann’s attempt, publications have been multiplied, yet the unity of Pauline thought has not always been successfully described because of different understandings of precisely what his theology is. Granted that Paul was not a systematic theologian, but should one limit one’s study of Paul to the religious history of primitive Christianity (W. Wrede)?

Bultmann assumed correctly that the kerygma, the object of faith, is already a theology. In fact, all Paul's letters presuppose the oral presentation of the gospel, the word of God. The letters are therefore a commentary by means of reflection and exhortation. This was the principal thrust of Paul's theology.—L.-M.D.

191. J. LEAL, "La trascendencia del Evangelio de San Pablo," *Manresa* 45 (174, '73) 5-14.

Paul certainly preached the gospel of Christ to the Spaniards; the gospel preached to them was the transcendent gospel of Christ, who died and rose to give us eternal life. The first part of the article adduces NT and patristic evidence; the second reviews the Pauline teaching in the epistles.—S.B.M.

192. K. H. SCHELKLE, "Der fremde Apostel. Zu neuen Büchern über Paulus," *TheolQuart* 153 (1, '73) 84-86.

Discussions of O. Kuss's *Paulus* (1971), J. Lähnemann's *Der Kolosserbrief* (1971) and W. Trilling's *Untersuchungen zum 2. Thessalonicherbrief* (1972).

193. H. SCHLIER, "Der Friede nach dem Apostel Paulus," *GeistLeb* 44 (4, '71) 282-296.

The peace of which Paul speaks is the whole of salvation in which the God of peace gives himself to be experienced. It is based on the reconciling sacrifice of Jesus Christ, who is peace and the source of peace for individuals, nations and the whole world. It comes with the Holy Spirit and reaches us through the gospel. Peace is closely bound up with grace, life, glory, love and joy. This peace enables the believer to show selfless love toward one's neighbor, to work for the building up of the community and the church, and to open oneself toward all men.—D.J.H.

194. L. TURRADO, "Carisma y Ministerio en San Pablo," *Salmanticensis* 19 (2, '72) 323-353.

The long-standing problem of charisms and ministry in the church is examined here in the writings of Paul. For him, ministry is the service of the community in a regular and permanent form by certain persons. To understand this ministry we must keep in mind two dimensions of the church, the church vivified by the Spirit and the church founded by Christ. In the church all ministry carries with it a *charisma*. The principal charisms are those of apostles, prophets, doctors, evangelists and pastors (1 Cor 12:8-10, 28-30; Rom 12:6-8; Eph 4:11). Paul speaks of service as *diakonia*. With the *diakonoi* are linked both the elders and the bishops. It is very difficult to relate these ministries to the charisms. But as apostles, prophets, doctors, etc. gradually disappear in the early church, the bishops, elders and deacons come to designate apostolic ministry.

The question of the imposition of hands is linked to that of hierarchy and charisms. Paul speaks expressly of a power received from the Lord (2 Cor 10:8; cf. Rom 15:16; 1 Cor 1:17; Col 1:25; Eph 3:2). But whether the bishops are successors of the apostles by reason of this "authority" has to be resolved by appeal outside the NT to the witness of Ignatius, Irenaeus, Tertullian and Clement of Alexandria. It is, however, neither historically nor theologically accurate to oppose the hierarchical and the charismatic in the church.—S.B.M.

195. H. WANSBROUGH, "Theological Trends: The Resurrection IV. The Risen Christ, Lord and Head of Creation," *Way* 13 (2, '73) 148-154. [Cf. § 16-829.]

Paul transfers to the risen Christ the titles "Lord" and "Savior" which had hitherto indicated Yahweh. While he thinks of Jesus as divine, he does not go all the way and clearly call him "God." The aspect of Christ's exaltation which Paul stresses most is the extent of his power over the created universe. Christ is the principle of new life for all men as such, for the universe as a whole and for his body which is the church.—D.J.H.

Romans, 1—2 Corinthians

196. J. J. O'ROURKE, "*Pistis* in Romans," *CathBibQuart* 35 (2, '73) 188-194.

What does *pistis* mean in the Pauline letters? Rom, which has the most occurrences (39), provides an answer. Is it possible to understand *pistis* as referring to something of God's (fidelity) or something belonging to Jesus, even though it often has been taken as referring to something in the believer? "Seemingly the greater probability for the correctness of such an understanding of *pistis* is found in Rom 3:22, 25 and, to a somewhat lesser extent, in Rom 4:14, 16. At times it is quite difficult to make a choice between the various possible meanings of the word, but the word can mean 'belief' on the part of the subject, 'trust,' 'fidelity,' and the body of the content of belief. If even some of the proposed interpretations of the use of *pistis* in Rom be correct, Paul stresses even more than has been usually thought God's part in man's justification."—R.J.K.

197. J. D. G. DUNN, "Jesus—Flesh and Spirit: An Exposition of Romans i. 3-4," *JournTheolStud* 24 (1, '73) 40-68.

The task of this article is to determine the significance of Rom 1:3-4 for our understanding of early Christology in relation to the Spirit. For this purpose we must keep in mind that Paul does not and would not understand *kata sarka* in a neutral sense. *Sarx* represents a range of meaning rather than a number of discrete points in a spectrum of meanings. Consequently, it often has a depreciating significance not apparent on the surface. So it must be judged highly probable that for Paul *kata sarka* in Rom 1:3 carries its normal note of depreciation. Here, like Mk and Jn and perhaps Lk also, Paul treats Jesus' Davidic sonship in a somewhat pejorative fashion as a wholly inadequate and defective understanding of Jesus. Thus *kata sarka* and *kata pneuma* denote not successive and mutually exclusive stages in Christology but modes of existence and relationship which overlap and coincide in the earthly Jesus. The Christian too lives on both levels at one and the same time, since for Paul the earthly Jesus was the prototype of and example to the Christian caught in the overlap of the ages (cf. Rom 1:3-4 with 1 Cor 15:49).

In Paul's view, moreover, the sonship of the earthly Jesus was constituted by the Holy Spirit. Jesus became by virtue of his resurrection Son of God in full power of the Spirit. Thus Jesus becomes the Spirit (1 Cor 15:45) and the Spirit becomes the Spirit of Jesus. So, if the Spirit gave Jesus his power, Jesus gave the Spirit his personality. In a parallel to Rom 1:3-4, the hymn in 1 Tim 3:16, there is also the implication that *sarx* and *pneuma* overlap in the earthly Jesus,

and that his exaltation was somehow due to his unique possession of the Spirit and brought about by the Spirit. So in Rom 1:3-4 and other passages we have the early church's attempt to formulate the relation between the historical Jesus and the exalted Jesus. Jesus' relation to the Spirit explained both the continuity and the difference. Paul's understanding of the formula he employed, with but two small alterations, in Rom 1:3-4 was of a piece with a widely held Christology in the primitive church.—S.B.M.

198. [Rom 1:18-32] W. VANDERMARCK, "Natural Knowledge of God in Romans: Patristic and Medieval Interpretation," *TheolStud* 34 (1, '73) 36-52.

D. M. Coffey's statement [§ 15-596] that "it is the same God who appeared in Jesus Christ who reveals Himself also in the universe" is perhaps more encompassing than his cautious conclusions suggest. The history of the interpretation of Rom in Greek and Latin tradition until the 13th century reveals that (1) the Christological interpretation of Rom 1:18-32 is a fact, (2) the Christology of this tradition considers Christ as the Word and Wisdom of God, (3) the text of Rom is always understood as speaking about divine revelation, and (4) corresponding to this revelation is man's knowledge, which, because it is knowledge of God, through revelation and with the help of God's grace, is often called faith. If Coffey wishes to find a middle way of interpreting Rom 1:18-32 between K. Barth's pure faith and Catholic theology's pure knowledge, he may well find the Greek and Latin commentators all on his side.—D.J.H.

199. [Rom 2:17—3:4] S. L. JOHNSON, JR., "Studies in Romans. Part VI: Rite Versus Righteousness; Part VII: The Jews and the Oracles of God," *Bibl Sac* 130 (518, '73) 151-163, (519, '73) 235-249. [Cf. § 17-1029.]

While the Jew possesses enormous privileges (Rom 2:17-20), his practices do not at all conform to his privileges (2:21-24). Finally, Paul even overthrows the Jew's ultimate trust, his special covenantal relationship, by reminding him that God honors inward spirituality, not outward religion (2:25-29).

The "oracles of God" in Rom 3:2 refers to those sayings of the OT which can be described as the "promises made to the fathers" which are fulfilled in Jesus Christ. Israel's unbelief will not make void the faithfulness of God (3:3). Although at the moment Israel may stand guilty of unbelief and under judgment, God is faithful to his promises (3:4). [To be continued.]—D.J.H.

Rom 5:11-12, cf. § 18-43.

200. A. J. M. WEDDERBURN, "The Theological Structure of Romans v. 12," *NTStud* 19 (3, '73) 339-354.

In his teaching on death and its reign in Rom 5:12a-c Paul was basing his statements on the views of a deterministic tradition of thought within 1st-century apocalyptic Judaism which blamed Adam for bringing death (as well as other evils) on his descendants. Gnostic analogies are inept as an explanation of Paul's thinking on this point. Furthermore, the balance of an apparent determinism (5:12a-c) with a stress on individual responsibility and guilt (5:12d) is a pattern of thought well attested in Judaism (cf. 4 *Ezra* 7.116-119; 2 *Baruch* 48 and 54; *Apocalypse of Moses* 32, 30, 40; *Apocalypse of Abraham* 23; *Liber Antiquitatum*

Biblicarum 13.8-9; *1 Enoch* 84.4-6; *1QH* 15.18-19). The universal and individual dimensions exist as an unresolved tension with the unity of Paul's thought and hence as a balance as well as a tension.—D.J.H.

Rom 5:12-21, cf. § 18-49.

201. A. T. HANSON, "The Oracle in Romans xi. 4," *NTStud* 19 (3, '73) 300-302.

Comparison with the usage of the LXX and other writings shows that Paul uses *chrēmatismos* in Rom 11:4 to emphasize the localization, the awesomeness and probably the indirectness of the divine communication. Tradition (probably known to Paul) identified the cave where Elijah heard this oracle with the cleft in the rock where Moses was granted a theophany in Exod 33—34. This suggests a close relationship between Rom 9:15 and 11:4; the Exodus theophany manifested him as a God of mercy, and now on the same spot Elijah hears an oracle which tells him that God has left himself a remnant. Rom 11:5 goes on to conclude that the element of God's free mercy appears in the election of the remnant, whether in Elijah's time or Paul's.—D.J.H.

202. J. L. C. ABINENO, "The State, According to Romans Thirteen," *SEAsia JournTheol* 14 (1, '72) 23-27.

It is doubtful whether *exousiai* in Rom 13:1-7 has the same meaning of "metaphysical powers" as it does in other Pauline letters. It is best translated as "governments" or "government officials." According to Rom 13:1-7, government is derived from God. The task of the state is to encourage the good and punish the evil. To punish evil God gives the state the power of the sword. Since the government official (consciously or not) works at God's direction, Christians must obey him and pay their taxes. Paul takes a positive attitude toward government. Therefore, our obedience should be positive, not a mere concession. But this is not an absolute command. If government does not perform its functions as a servant of God, it becomes a "wild beast" such as we find in Rev 13.—D.J.H.

203. R. J. KARRIS, "Rom 14:1-15:13 and the Occasion of Romans," *CathBibQuart* 35 (2, '73) 155-178.

Scholars must re-examine Rom 14:1—15:13 before they use its so-called party/community strife between "the weak" and "the strong" to justify their views of the situation obtaining in the Roman community. There is very little history-of-religions or exegetical evidence that there were communities of "the weak" and "the strong" in Rome. Rom 14:1—15:13 is better explained as general Pauline paraenesis, which is adapted and generalized especially from Paul's discussion in 1 Cor 8—10 and is addressed to a problem that may arise in any community.—R.J.K. (Author.)

Rom 16:1, cf. § 18-264.

204. A. C. THISELTON, "The Meaning of *Sarx* in 1 Corinthians 5.5: A Fresh Approach in the Light of Logical and Semantic Factors," *ScotJournTheol* 26 (2, '73) 204-228.

To insist that Paul in 1 Cor 5:5 alludes necessarily to death or sickness may well be to go beyond Paul's own intention. The terms *sarx* and *pneuma* in this

verse and in 1 Cor 1—4 convey both description and evaluation. Among Paul's opponents, to implement one's newly found freedom to the extent of demonstrating one's own superiority to the Law was a mark of deliverance from the "flesh." Paul takes up the language-game of his opponents but makes the point that, when the whole man experiences his final salvation at the Day of the Lord, his orientation will be the very opposite of the self-glorying or self-satisfaction manifested by the opponents in their preoccupation with the flesh. The considerations usually adduced for the interpretation of "for the destruction of the flesh" in 1 Cor 5:5 as death or sickness are not decisive. The punishment of the offender may or may not have included physical suffering, but we must recognize the vagueness or open-endedness of Paul's language.—D.J.H.

205. J. BERNARD, "L'institution eucharistique. 1 Co 11, 23-26," *AssembSeign* 20 ('73) 43-52.

We have in the three different accounts of the institution of the Eucharist a synthesis of traditions: an Antiochian tradition in Paul (1. Cor 11:23-25), a paschal tradition (in Lk 22:15-18; Mk 14:23, 24a, 25; Mt 26:27, 29), and a Eucharistic, liturgically elaborated tradition (Mk 14:22, 24). The paschal tradition stresses the new covenant and the new creation. The Eucharistic tradition stresses a prophetic action that reveals a saving act being actually realized (cf. Exod 24:8). But both the prophetic action and the paschal tradition must be used to interpret each other. Such interpretation will yield the Christian content of the rite: participation in the mystery of the Exodus and in the new creation as well as the inauguration of the greatest martyrdom. Jesus himself is the meaning of the Supper and the content of its symbol.—S.B.M.

1 Cor 11:23-26, cf. § 18-124.

206. F. HAHN, "'Siehe, jetzt ist der Tag des Heils.' Neuschöpfung und Versöhnung nach 2. Korinther 5,14—6,2," *EvangTheol* 33 (3, '73) 244-253.

Primitive Christian proclamation was confronted with a range of expectations of salvation, and the interrelations between them are important. Judaism and Christianity applied ancient Israelite traditions differently, Christianity clearly understanding the expectation, the fulfillment, and the concrete form of salvation with reference to the person and history of Jesus Christ, and so it had to re-interpret: salvation became now-and-becoming rather than purely expectational (what G. Scholem has called life in deferment).

Reconciliation and forgiveness of sins appear more frequently as key terms than new creation, which primarily has future reference and which Paul understands as a concrete presentation rather than as a mere image. The idea of propitiation is foreign to the OT and stems from Hellenistic cosmological speculation about future peace.

This passage (2 Cor 5:14—6:2) is Paul's attempt to explain the soteriological affirmation that "one has died for all," and it is a clear statement of Paul's view of the universality and immediacy of salvation, related directly to the new-creation concept and tied to the body-of-Christ concept. The emphasis is upon God's acting rather than upon anthropology. Rooted in Hellenistic ideas, concepts of salvation are nevertheless related by Paul to Jewish traditions in a new and creative way.—W.G.D.

207. H. SAAKE, "Paulus als Ekstatiker. Pneumatologische Beobachtungen zu 2 Kor. xii 1-10," *Nov Test* 15 (2, '73) 153-160.

The same as § 17-1052.

Galatians—Philemon

208. F. F. BRUCE, "Galatian Problems. 5. Galatians and Christian Origins," *Bull JohnRylUnivLibMan* 55 (2, '73) 264-284. [Cf. § 17-220.]

A recent Manchester dissertation by J. W. Drane argues that the anti-judaizing polemic in Gal opened the door to a gnostic type of antinomianism. But against this lopsided interpretation Paul then provided the necessary safeguard in subsequent letters. The article goes on to consider some of the implications of the letter for Christian origins and the beginning of the gospel. From various passages (1:4-5; 4:4-5; 3:1, 27, 29) the primitive Christian message, proclaimed by Paul and his predecessors and presupposed in Gal, can be reasonably summarized. That the message Paul preached was the authentic gospel of Christ can be demonstrated by examining Paul's doctrine of salvation provided by grace and appropriated by faith. Even in Gal, the most Pauline of letters, "the careful student may discern how much of the essential gospel Paul had in common with those who were apostles before him and, above all, how much he had in common with Jesus himself."—S.B.M.

209. J. M. DUNN, "Ethical Emphases in Galatians," *SWJournTheol* 15 (1; '72) 53-66.

Gal maps the theological grounds of Christian ethics. It is, in a sense, an ethical treatise. Its vital truth is that Christ set us free. It establishes a because-we-have-been-saved morality rather than an in-order-to-be-saved morality. The ethics of Gal is non-systematic, practical and profoundly religious. It is necessary to grasp the full ethical import of *agapē* in Gal 5:6, 13, 14, 22 in order to understand the basic principle of Gal's ethics, both in its personal dimension and in its social implications.—S.B.M.

210. D. EZELL, "Galatians: Expository Outlines with Bibliography," *SWJournTheol* 15 (1, '72) 67-75.

Two interpretive alternatives are given: an outline of Gal as a book of contrasts (one gospel or another, gospel over law, etc.); and an outline developed around Gal 5:1, Jesus means freedom (under authority, under God's Word, through justification by faith, etc.). The bibliography is brief and annotated.—S.B.M.

211. J. W. MACGORMAN, "Problem Passages in Galatians," *SWJournTheol* 15 (1, '72) 35-51.

The article focuses on five problem passages: Gal 1:6-9; 2:11-21; 3:19-29; 4:1-11; and 5:1-12.

212. W. B. TOLAR, "Preaching from Galatians," *SWJournTheol* 15 (1, '72) 77-89.

Some commentaries and study guides recommended by reputable NT teachers are listed as especially helpful for pastors who want to preach on Gal. Then some

sermon suggestions from select passages are given with further bibliographical aids.—S.B.M.

213. T. C. URREY, "An Introduction to Galatians," *SWJournTheol* 15 (1, '72) 3-18.

The principle enunciated in Mt 5:20 and its application underlies the problem of what constitutes one as righteous before God. This is the crucial problem Paul faces in Gal. The message of Gal is liberty (without license) in Christ, freedom (without irresponsibility) under the Spirit. The evidence for the Pauline authorship of Gal is great. Beyond the nominal identity of the recipients, the weight of evidence is in favor of the South Galatian theory. Gal was written from Antioch at the close of the second missionary journey about A.D. 53.—S.B.M.

214. W. E. WARD, "Theology in the Book of Galatians," *SWJournTheol* 15 (1, '72) 19-34.

Gal is one of the most theological of all NT writings because of the fundamental theological issue of whether a Gentile had to become a Jew in order to be a Christian. The issue is first discussed under the aspect of spiritual authority; then, in Gal 2:15-21, we have a summary of the whole epistle. Paul's greatest contribution is to the relationship between law and grace (Gal 3—4). The final exhortation and conclusion are inspired by the same theological concern that animates the whole epistle.—S.B.M.

215. [Gal 2:15-21] B. P. STOGIANNOS, "Hē peri Nomou didaskalia tēs pros Galatas epistolēs tou Apostolou Paulou" [The Teaching Concerning the Law in the Apostle Paul's Epistle to the Galatians], *DeltBibMel* 1 (4, '72) 312-328.

A first installment on the Pauline view of the Law in Gal, centering on an exegesis of Gal 2:15-21. A correct understanding of Paul's teaching on the Law must presuppose the historical problem of the Law in the Gentile mission field as well as the *ad hoc* and polemical character of the epistle. Patristic writers such as Chrysostom, Theodoret, Jerome and others sufficiently indicate the problems of Gal 2:15-21, which contains the essence of Paul's understanding of Christ and the Law. But none of them finds the right solution to these problems. Luther leaned excessively toward a juridical and theological understanding of justification by faith. Gal 2:16, the crucial verse, contrasts Christ and the Law, not simply works and faith as principles. The objective genitive *pistis Christou* emphasizes the Christological center of salvation, while the reference to faith is to the believer's personal appropriation of salvation. What is involved is an understanding of justification not as a juridical act but as a transformation of human nature through Christ. Paul's understanding of the Law is rooted in his own redemptive experience, from which he looks retrospectively to the inability of the Law to redeem man. [To be continued.]—Th.S.

216. S. LÉGASSE, "Foi et baptême chez saint Paul: Étude de Galates 3, 26-27," *BullLitEccl* 74 (2, '73) 81-102.

Gal 3:26 states that Christians are sons of God by the faith which the believer

exercises in the situation of being "in Christ." This faith is the indispensable condition for what is really the work of God. The image of "putting on Christ" in Gal 3:27 describes the passing of the Christian at his initiation from corruption to the dignity of the first man before the Fall. He already reflects the glory of the Lord; the Spirit now animates and directs his entire existence. To be baptized "into Christ" emphasizes the direct relationship which baptism effects between the regenerated and the person of Christ. To "put on Christ" (3:27) means the same as to become "sons of God" (3:26); both express that new Christian existence animated by the Spirit of adoption which makes one say "Abba! Father!" Paul saw no opposition between faith and baptism.—D.J.H.

217. D. SMITH, "The Two Made One. Some Observations on Eph. 2:14-18," *Ohio JournRelStud* 1 (1, '73) 34-54.

Those exegetes who see in the neuter *ta amphotera* a reference to the heavenly and earthly regions are no doubt correct. The background for the idea in Eph of the two being made one is to be found in the classical and Hellenistic Greek philosophical traditions which concern unity, duality, opposites, harmony, the *desmos*, etc. When this tradition was taken up by Hellenistic Judaism and early Christianity, salvation was seen as a return to the original unity and the overcoming of the duality into which man had fallen. The duality of male and female was a favorite example of this state. While such ideas were readily taken up by gnostic writers, in themselves the concepts were not gnostic. For the writer of Eph the duality was occasioned by the Mosaic Law which separated Jew from Gentile and both from God.

The "new creation" motif of Eph 2:15 should be viewed in the light of the Jewish notion of new creation through the forgiveness of sins or through conversion to Judaism. Also, the Jewish speculation that, as Adam was created in the beginning, the redeemed man will be created anew in the eschatological time, is a significant factor in the *anthrōpos* motif. Greek and Hellenistic Jewish sources often applied the concept of *sōma* to the state to express unity. Far from imposing the idea of the reconciliation of Jews and Gentiles upon an originally gnostic myth, the author of Eph has quite carefully and skillfully selected materials from both Jewish and Greek sources. There is no unified background to the thought of Eph.—D.J.H.

218. [Eph 4:25-30] J. P. SAMPLEY, "Scripture and Tradition in the Community as Seen in Ephesians 4:25 ff," *StudTheol* 26 (2, '72) 101-109.

In Eph 4:25-30 the author is indebted to the OT and Jewish traditions in a fashion hitherto unnoticed. 4:25b and 4:26a have long been recognized as quotations of Zech 8:16 and Ps 4:5 respectively. The frequent occurrence of "grieving the Holy Spirit" in the *Shepherd* of Hermas (especially *Mandates* 3 and 10) and the *Testament of Isaac* (5.4) suggests that the motif is a conventional formulation and that Eph 4:30a has its roots in Jewish ethical advice and admonitions. Eph 4:28a reflects the often-stated command of the Decalogue, "Thou shalt not steal." Finally, 4:29a sees life in terms of the basic alternatives found in Deut and the OT wisdom literature. When these injunctions are separated from the remaining material, there becomes evident an antiphonal relationship between the injunctions

and their application to the believing community. This structure may well stem from Zech 8:16-17, the source of the first admonition. Therefore, not only are the basic admonitions firmly grounded in Scripture, but even the form of the entire passage is derived from the OT.—D.J.H.

219. [Col] O. F. A. MEINARDUS, "Colossus, Colossae, Colossi: Confusio Colossaea," *BibArch* 36 (1, '73) 33-36.

The story presently circulated on the island of Rhodes that Col was addressed to the Rhodians rests on the belief that the Rhodians were referred to as the Colossians on account of the Colossus of Rhodes. Nevertheless, there is general agreement that the epistle was destined for the Christians of the town of Colossae on the southern bank of the Lycus River in Phrygia. The Latin archbishop of Rhodes in late medieval times was called *Archiepiscopus Colossensis*, a title originally acquired from the state of Colossi in Cyprus.—D.J.H.

220. [Pastorals] A. BERLENDIS, "Esortazione agli schiavi," *RicBibRel* 7 (2-3, '72) 285-311.

If the exhortations to the slaves in the Pastorals (1 Tim 6:1-2; Tit 2:9-10) are Pauline, then they are to be understood within the framework of Paul's theology and his idea of love as the fulfilment of all the Law (Gal 5:14). The various exhortations to slaves in the Pauline epistles do not make of Christianity a mystique of martyrdom. Christ is not a model of martyrdom but of love.—S.B.M.

221. [Pastorals] S. CADDEO, "La figura degli anziani-sorveglianti," *RicBibRel* 7 (2-3, '72) 165-192.

In the Pastorals we pass from a fluidity in organization to an increasing structure within the local communities under the "elders-overseers." The authority of the "elders" was recognized by their fidelity to the word and limited to the local group. The difference in the terms used (Tit 1:7-9) is not as important as the values that the terms came to acquire in the NT. The much discussed quality of the "overseer" as being "the husband of one wife" condemns polygamy. But, because of the use of *andra* in the context, Paul may have wanted to stress marital fidelity.—S.B.M.

222. [Pastorals] L. DE BENETTI, "La vita etica della comunità," *RicBibRel* 7 (2-3, '72) 259-284.

The essential characteristics of the ethical life in the Pastorals are two: good deeds and piety. The good deeds can be summed up in the double injunction to refuse to accumulate material riches and to dedicate these riches to the sharing of goods with others. Piety is linked to the very core of the kerygma (1 Tim 3:16). It is proper to Christians (1 Tim 6:3), founded on truth (Tit 1:1), and the ideal of the Christian life (1 Tim 4:7-8). The ethical life of the community in the Pastorals is the Word of God here and now. This Word, even today, is an evangelical call and a Christian exhortation.—S.B.M.

223. [Pastorals] E. EDWARDS, "L'evangelizzatore biblico," *RicBibRel* 7 (2-3, '72) 227-257.

We can get a fair picture of the biblical "evangelist" from a study of the per-

sonality of Timothy and Titus. The imposition of hands gave them the gift, *charismatos/charisma* (1 Tim 4:14; 2 Tim 1:6). In this imposition of hands there is always some form of blessing implied, whether simply to bless, to heal, to transmit the miraculous gifts of the Holy Spirit, or to consecrate for a special divine service. 2 Tim 4:2, 5 specify the mission. This is further specified by "reading . . . preaching . . . teaching" (1 Tim 4:13). The evangelist does his work by preaching (*kēryssein*) "with all authority" (Tit 2:15). The evangelist must therefore know the Word, be able to preach it publicly, and be an example himself. His motive must be a compelling desire to bring the message of salvation to all.—S.B.M.

224. J. P. MEIER, "Presbyteros in the Pastoral Epistles," *CathBibQuart* 35 (3, '73) 323-345.

An examination of *presbyteros* and cognates in 1 Tim 5:1-2; 5:17-25; Tit 1:5-7 and 1 Tim 4:14 leads to these conclusions. (1) An inquiry into the meaning of *presbyteros* in the Pastorals must distinguish carefully between 1 Tim and Tit, between the church at Ephesus and the churches on Crete. (2) On Crete Titus has to establish presbyters for the first time, and these seem simply to be equated with overseers. But at Ephesus Timothy found a college of presbyters already existing. Only a specialized presbyter (teacher, preacher, etc.) would receive the title of *episkopos* there. (3) The relatively primitive condition of the churches on Crete suggests an early date for the composition of Tit. Even 1 Tim is not especially advanced when compared with the monarchical bishop of Ignatius or even of Polycarp. (4) The argument against Pauline authorship that is drawn from the "advanced state" of the hierarchy is invalid. One cannot protest that the monarchical episcopate is represented by 1 Tim and Tit. (5) Even within the modest compass of the Pastorals there is a variety of church structures.—D.J.H.

225. [Pastorals] I. MINISTRONI, "Analisi e contenuto," *RicBibRel* 7 (2-3, '72) 149-161.

1 Tim has no precise scheme; 2 Tim has a prologue, exhortation, instruction and epilogue; and Tit, similar to 1 Tim in argument, is more concise but is less intimate and personal. The constant theme of all three is the faithful transmission and good conservation of the Christian message. The letters truly represent the spiritual legacy of Paul.—S.B.M.

226. [Pastorals] F. SALVONI, "Gli eretici," *RicBibRel* 7 (2-3, '72) 127-146.

Various interpretations of the heresies combatted in the Pastorals have been proposed. Both gnostic and Jewish elements have been noted in these epistles. But the gnostic elements indicate not 2nd-century Gnosticism but rather the incipient stages of speculation that is quite remote from the material found at Nag Hammadi. The Jewish elements were probably of the Judaeo-Hellenistic variety with some Essene or para-Essene tendencies. The Pastorals could very well go back to the 1st century.—S.B.M.

227. F. J. SCHIERSE, "Kennzeichen gesunder und kranker Lehre. Zur Ketzerpolemik der Pastoralbriefe," *Diakonia* 4 (2, '73) 76-86.

Fidelity to the teaching handed on by Paul is the guarantee of sound doctrine in the Pastorals. False teaching is strange and alien, brings about divisions (because it does not issue from a pure heart, a good conscience and a sincere faith), and produces idle chatter. Sound doctrine corresponds to human reason and the natural exigencies of existence according to the teaching and example of Jesus Christ; it is "the sound words of our Lord Jesus Christ" (1 Tim 6:3).—D.J.H.

228. [Pastorals] G. SCIOTTI, "Autenticità, data e luogo di stesura," *RicBibRel* 7 (2-3, '72) 107-126.

Though the title "Pastoral" goes back to P. Anton (1726), the hortatory character of these epistles was already noted in the Muratorian Fragment. Their Pauline authorship, generally accepted till the 19th century, has been questioned. The arguments brought forth against the authenticity of the Pastorals, however, are not conclusive, and the reasons favoring it are still valid. Paul seems to have written 1 Tim and Tit from Macedonia after the Roman imprisonment of 63. During his second Roman imprisonment, in 65 or 66, Paul wrote 2 Tim.—S.B.M.

1 Tim 3:8-13, cf. § 18-268.

1 Tim 3:11, cf. § 18-264.

1 Tim 3:16, cf. § 18-44.

1 Tim 4:1-3, cf. § 18-44.

229. G. STÄHLIN, "Der Heilige Ruf. 2. Timotheus 1, 6-10," *TheolBeitr* 3 (3, '72) 97-106.

Some today would have the pastor rely on sociology and psychology more than on the Scriptures, while others look upon parts of the biblical message as out of date. The word of God, however, is ever active, and 2 Tim 1:6-10 portrays the qualities and tasks of the true shepherd of souls which are suited to all times. In the present crisis in religion and in the future as well, one can be confident that the word of God by its inner power will win the minds of men and that Jesus will always manifest himself as the almighty Savior.—J.J.C.

230. [Phlm 19-22] J. D. PENTECOST, "Studies in Philemon. Part V: The Obedience of a Son; Part VI: Able to Keep You," *BiblSac* 130 (518, '73) 164-170, (519, '73) 250-257. [Cf. § 17-1066.]

In Phlm 19-21 Paul asks Philemon to manifest something that is supernatural on the basis of Philemon's own debt to Paul, the joy that would be Paul's through Philemon's obedience, and the father-son relationship which existed between Paul and Philemon.

The basis of the restoration in Phlm 21 is not in the one who has sinned (Onesimus) but in the mediator or intercessor (Paul). The time of Paul's return to visit Philemon at Colossae (v. 22) will reveal whether or not he has done what Paul has asked him to do. These two points furnish analogies to our relationship to Christ as mediator and as eschatological judge.—D.J.H.

Hebrews

231. B. BRYN, "Jesus, the High Priest of the New Law," *Jeevadhara* 3 (2, '73) 162-171.

A synthesis of the teaching of Heb regarding Christ's priesthood. The historical person of Jesus of Nazareth, the God-man, is the high priest of the New Covenant; he is a priest in virtue of a special call from God, and his priestly dignity accrues to him through his suffering and glorification. The risen and glorified One has penetrated the heavenly sanctuary where he is offering worship to God. The sacrifice he offered here on earth is once for all and is the basis of the new and better covenant; it has indeed cancelled the old covenant.—D.J.H.

232. P. E. HUGHES, "The Blood of Jesus and His Heavenly Priesthood in Hebrews. Part I: The Significance of the Blood of Jesus; Part II: The High-Priestly Sacrifice of Christ," *BiblSac* 130 (518, '73) 99-109, (519, '73) 195-212.

The combination of Heb 10:10 and 10:29 testifies to the virtual interchangeability of the terms "body" and "blood" in reference to Christ's redeeming death and its sanctifying effect. J. A. Bengel's notion that the blood shed by Christ in his passion and death is incorruptible and that it now is in the heavenly sanctuary, is inappropriate and naive.

According to Heb Christ entered heaven not as victim but as victor. The notion of the repetition or extension of the atoning sacrifice is inadmissible. The view proposed by W. E. Brooks [§ 15-261] that Christ began to fulfill his priestly function only upon his entry into the heavenly sanctuary cannot be maintained. [To be continued.]—D.J.H.

233. C. M. MILLER, "Jesus, the First Monk?" *RevRel* 32 (4, '73) 784-788.

In his commentary on Heb, G. W. Buchanan presents Jesus as a celibate ascetic and argues that the original addressees of Heb were a celibate monastic sect of 1st-century Jewish Christians similar to the Essenes. Such groups arose from an intense desire to observe the rules for cultic purity laid down in the OT. Jesus seemed to fit the author's monastic ideal.—D.J.H.

234. T. G. STYLIANOPOULOS, "Shadow and Reality: Reflections on Hebrews 10:1-18," *GkOrthTheolRev* 17 (2, '72) 215-230.

Forming the conclusion to the epistle's main Christological section, this passage recapitulates earlier themes and at the same time develops its own thrust through several points. The contrast between the "shadow" (the Law) and the "true reality" of salvation blends typological and philosophical concepts. The contrast of the many inefficacious sacrifices of the Law with the unique efficacious sacrifice of Christ is an expansion of Heb 9:25-28, while the emphasis on the uniqueness of Christ's sacrifice (*ephapax*) leads to the disavowal of a second repentance. This passage makes uncompromisingly clear that forgiveness of sin occurs only through Christ's sacrifice, not at all through the impotent sacrifices of the Law. The author's sharp devaluation of the Mosaic cult culminates in his teaching of the radical abolishment of the cult, the "shadow," by Christ's sacrifice, the "true reality."—Th.S. (Author.)

Catholic Epistles

Jas 1:23-24, cf. §§ 18-41—42.

235. [Jas 5:14-16] B. REICKE, "L'onction des malades d'après Saint Jacques," *MaisDieu* 113 ('73) 50-56.

The "elders" mentioned in Jas 5:14 are analogous to the elders of the Jewish synagogues and are presumed here to have a special competence. In the Bible anointing accompanies the coronation of a king, the consecration of a priest, the call of a prophet, the consecration of cultic objects, the treatment of wounds, the healing of the sick (as in Jas 5), and the preparation for burial. The way in which the rite is described in Jas with heavy emphasis on prayer and the name of the Lord suggests that it should be seen as a continuation of Jesus' own healings. The concluding exhortation in 5:16 to confess one's sins and pray for one another implies that more than physical healing is at issue.—D.J.H.

236. A. VANHOYE, "La foi qui construit l'Église. 1 P 2,4-9," *AssembSeign* 26 ('73) 12-17.

Faith occupies a central place in this passage. It is considered not in its aspect of individual salvation but in that of communal building up. Thus the passage is divisible into two parts, vv. 4-5 dealing with the theme of building and vv. 6-10 showing how this building is founded on faith. The first part shows the Christians their place in the mystery of the church; and the second part, citing OT prophetic texts, reminds them of their dignity based on God's gracious fulfillment of his promises in Christ Jesus.—S.B.M.

237. B. SCHWANK, "Le 'chrétien normal' selon le Nouveau Testament. 1 P 4, 13-16," *AssembSeign* 29 ('73) 26-30.

1 Pet 4:13 sees suffering as a normal part of Christian existence and also as a motive for spiritual joy. No other NT writing expresses better that which is specific in Christian life: to walk with the Lord the path of suffering (cf. Mt 10:24; Jn 15:20; Rom 8:17; 2 Cor 1:5), not only as leading to eternal joy but also as already the cause for joy.—S.B.M.

238. J. KLINGER, "The Second Epistle of Peter: An Essay in Understanding," *StVladTheolQuart* 17 (1-2, '73) 152-169.

The main purpose of 2 Pet is to oppose a practical model of Christian morality to certain libertine tendencies which appeared in early Christianity. In establishing the authority of Peter the author alludes to the transfiguration (1:16-18) and so opens up a new road which leads to Christian gnosis according to which the Savior disclosed the fullness of his teaching only to the few who were capable of grasping it. Also, the author borrows his model for ethical direction from Stoicism and thereby provides a frame of reference equal to the OT Law. 2 Pet is the most ancient attempt at a specifically theological synthesis on the border between the end of the NT revelation and the beginning of church tradition, a synthesis of the teachings of Peter and Paul, a synthesis between Christian freedom and new bonds freely accepted in the search for virtue.—D.J.H.

2 Pet 1:15, cf. § 18-43.

239. A. FEUILLET, "The Structure of First John. Comparison with the 4th Gospel. The Pattern of Christian Life," *BibTheolBull* 3 (2, '73) 194-216.

1 Jn has fundamentally the same structure as the Fourth Gospel has. It has a relatively independent prologue (1:1-4), two main parts firmly bound together of which the second completes the first (1:5—2:29 and 3:1—5:12), and finally an epilogue closely related to that of the Gospel along with a lengthy additional note (5:13 and 5:14-21). The two writings offer the same conception of the structure of Christian life as communion with the divine life and, more precisely, with trinitarian life. The various themes exposed in 1 Jn focus upon the two basic motifs of divine light and divine love as well as the two human attitudes of faith and charity. Even those who prefer a threefold division for the epistle should at least admit that faith and love constitute the two main centers of interest.—D.J.H.

1—3 Jn, cf. § 18-142.

240. I. DE LA POTTERIE, "Aimer ses frères et croire en Jésus Christ. 1 Jn 3,18-24," *AssembSeign* 26 ('73) 39-45.

These verses constitute part of a larger section (3:11-24) in which the point of view is Christological: our love must be a participation in the love revealed to us in Christ. In 3:18 John condemns unequivocally any secularized conception of Christian love. Love is not just solidarity or philanthropy but the presence and manifestation of God's own love. The internal source of this charity is the truth of Christ in the heart of the believer (note the use of "heart" in vv. 19-22). The whole pericope thus hinges on two intimately linked themes: fraternal love and deep faith in Jesus Christ.—S.B.M.

241. C. BOURGIN, "L'amour fraternel chrétien, expérience de Dieu. 1 Jn 4, 11-16," *AssembSeign* 29 ('73) 31-37.

Fraternal love has its origin in God (4:11). It is, here on earth, the anticipation of the perfect contemplation promised for the hereafter (4:12). The Spirit that leads the Christian to the contemplation of the Son and Savior leads him also to the public profession of faith (4:13). Contemplation and witness have their object in the Word incarnate; gratitude and faith, in the love of God. Thus Christian fraternal love is the most genuine experience of God.—S.B.M.

Revelation

242. P. PRIGENT, "Apocalypse et apocalyptique," *RevSciRel* 47 (2-4, '73) 280-299.

Among the characteristics usually attributed to apocalyptic are (1) pseudonymity, (2) esoterism and symbolism, (3) dualism, pessimism and supernaturalism, and (4) a particular understanding of history. But because John believes Jesus to be at the center of revelation, he does not need the authority of a great figure of the past. Also, most of the important images would have been perfectly understandable to Christians of the 1st century; the more difficult images concern those forces which are hostile to the gospel. Furthermore, Rev affirms that the man who has suffered and died with Christ already shares in his victory. While he awaits the glorious manifestation of the kingdom, in the present he can really enjoy what is

promised for eternity. Finally, many of the exhortations in Rev cannot be harmonized with a purely determinist or mechanist interpretation of history. The notion of history in Rev is closer to that of the OT prophets than it is to that of apocalyptic. For the author everything is related to the person of Christ, who alone marks out the steps of the plan of history. Even the "return of Christ" was probably understood in a realized or sacramental sense.—D.J.H.

243. K. A. STRAND, "The Book of Revelation: A Review Article on Some Recent Literature," *AndUnivSemStud* 11 (2, '73) 181-193.

Five essays in Part II of P. S. Minear's *I Saw a New Earth* (1968) are favorably reviewed and commented on, supplementing the author's *The Open Gates of Heaven* (1970). M's basic assumption that the two sides in Rev portray a division within the church rather than outsiders as opponents to John's addressees, is challenged. The eight marked differences between Rev and apocalyptic presented by L. Morris in the introduction to *The Revelation of St. John* (1969) are refuted. G. E. Ladd's *A Commentary on the Revelation of John* (1972) breaks away from the usual dispensationalist variety of futuristic interpretation (i.e. Rev 4:1—16:21 will occur during the seven years before the end) but still remains too futurist and fails to see historical references in many passages (e.g. chap. 12). In summary, full recognition should be given to Rev as apocalyptic and as a letter, imbued with the biblical perspective and stressing NT themes.—A.J.S.

244. M. COUNE, "Un royaume de prêtres. Ap 1,5-8," *AssembSeign* 20 ('73) 9-16.

Revelation is at once a book and a letter, having both the beginning of a book (1:1-3) and the opening of a letter (1:4-8). In this latter section the titles of the Son of God are listed (v. 5a), Christ the Redeemer is acclaimed (vv. 5b-6) and the priestly privilege of all believers is insisted on (v. 6a; cf. 5:9-10; 20:6). The imminent coming of the Son of Man is announced (v. 7), revealing the Christian meaning of history. The words of v. 8 are the divine confirmation of this meaning: Jesus has come and will come.—S.B.M.

245. [Rev 2] W. M. MACKAY, "Another look at the Nicolaitans," *EvangQuart* 45 (2, '73) 111-115.

The Nicolaitans should not be confused with those heresies connected with the names of Balaam and Jezebel. The Nicolaitan heresy seems to have been special to NT times, to have involved bad practices resulting in the perversion of truth, and to have encouraged ritualism.—D.J.H.

246. J. A. HUGHES, "Revelation 20:4-6 and the Question of the Millennium," *WestTheolJourn* 35 (3, '73) 281-302.

Rev 20:4-6 speaks of the thousand-year period in which Satan is bound so that he cannot deceive the nations. The reign takes place in heaven and not on earth, and is going on now. John saw those who reigned with Christ in their disembodied state. The most plausible interpretation of *ezēsan* in 20:4 is "they lived," the aorist being construed as a constative or historical aorist. The first resurrection is a disembodied state, the soul's being raised from earth to heaven. The first death

is physical death, which pertains to the just and unjust alike. And the second resurrection refers to a physical resurrection, which also pertains to the just and unjust alike. The passage as a whole "supports the amillennial position."—D.J.H.

247. M. COUNE, "L'univers nouveau. Ap 21,1-5," *AssembSeign* 26 ('73) 67-72.

Rev 21:1—22:5 paints a vast sketch of the eschatological times and of the privileged city. This is in three parts, the first of which (21:1-8) presents the new city, Jerusalem, in which the renewal and the fulfillment of the Covenant are realized. The new creation, the new Jerusalem, the new dwelling and the new life are the themes that make up this section. It is God alone that can utter the creative word of this new world.—S.B.M.

248. F. E. WALTHER, "Vollendung (Offenbarung 21,9—22,5)," *TheolBeitr* 3 (4, '72) 145-151.

The thought of Rev 21:9—22:5 is presented under three headings—the final consummation of the blessed, the heavenly world in which they live, and the type of life they lead. A bride preparing for her wedding and the believers reflecting the glory of God and bearing his name upon their foreheads—these images illustrate the perfection which the faithful finally enjoy. Their world is pictured as a resplendent city coming down from heaven and as a paradise from which all illness and sadness are banished. Finally, three actions—beholding the Lord, serving him, and reigning with him—characterize the life of the blessed.—J.J.C.

249. J. COMBLIN, "L'homme retrouvé: la rencontre de l'Époux et de l'Épouse. Ap 22, 12-14.16-17.20," *AssembSeign* 29 ('73) 38-46.

The text of this lesson includes three literary genres: a kerygma in vv. 12 and 14, a testimony in vv. 13 and 16, and a dialogue in vv. 17 and 20. The kerygma proclaims the themes of coming (v. 12a), of works (v. 12b) and of the beatitude to come (v. 14). The triple testimony is of Jesus, the head of the churches (v. 16a), the messianic king (v. 16b) and the divine sovereign (v. 13). The dialogue is that between the groom (v. 17) and the bride (v. 20).—S.B.M.

BIBLICAL THEOLOGY

250. D. E. AUNE, "The New Testament: Source of Modern Theological Diversity," *Direction* 2 (1, '73) 10-15.

The variety within Christian theological traditions cannot be attributed simply to the theological presuppositions of biblical interpreters or to the divergent methods of interpreting the NT. Rather, the rigorous application of scientific methods of exegesis to the NT will inevitably lead to a recognition of its basic theological diversity. Yet all varieties of Christianity, ancient or modern, are based on one common religious insight: Jesus Christ was sent into the world to make possible the full realization of man's potential. Diversity in expressing this belief is a sign of vitality, not of decadence. "Since most of our theological language is analogical rather than univocal, or metaphorical rather than literal, it seems to me that we do a basic disservice to the theological task when we transform diversity into contradiction, varieties into irreconcilables."—D.J.H.

251. L. DEQUEKER, "Old and New in the Bible. Guidelines for a better understanding of the Relationship between the Old and New Testaments," *Louv Stud* 3 (3, '71) 189-205.

There is a discontinuity between the OT and the NT. Historically speaking, we must say that Christianity did not evolve from the religion of Israel in the OT but from the Judaism which flourished during the intertestamental period. Theologically speaking, we can say that the OT deals with the infidelity of the people of the covenant while the NT is concerned with the fullness given in Christ. But there is also a continuity because it is the same God who is working before and after Christ, giving the same promises, the same Law and the same task.—D.J.H.

252. G. GIAVINI, "Per una riflessione sul tema 'La parola di Dio' nel contesto di alcune recenti teologie," *ScuolCatt* 100 (5, '72) 359-370.

Recent theological studies and pastoral concern for the relevance of the Bible to modern man have given a wider meaning to the word of God than was prevalent hitherto. Jn 1:1-18 provides a valuable synthesis of the word, and the history of the word of God as traced in the OT helps one to understand present-day exegesis, which not only employs literary-historical criticism but also stresses the transcendental element in the Bible, i.e. that it is God who speaks and that human language is always inadequate when speaking about God. The Bible and human experience should be translated together, and the sacred books need to be reread within the living tradition of Israel and the church. Today we are seeking a synthesis of the past, present and future components of the word of God.—J.J.C.

253. E. KÄSEMANN, "The Problem of a New Testament Theology," *NTStud* 19 (3, '73) 235-245.

NT theology should be the goal of the NT scholar lest he lose sight of any goal in his necessary specialization and lest his work become irrelevant to the life of men. A brief survey of NT theologians highlights the difficulties posed to a structuring of NT theology by the diversity of the surviving material as well as by related factors. The following theses underlie the author's conception of a NT theology: (1) the evidence is so fragmentary that systematization is inevitably conjectural; (2) the discipline is necessarily a historical and descriptive one; (3) it involves a history of the traditions in the sense of the beginning of the history of dogma; (4) because there is a break between the NT and later dogma, the history must deal with the aberrations also; (5) eschatology, in all its diversity in the NT, is the dominant factor in post-Easter Christianity; (6) the revelation of Christ is the central clue to NT theology; (7) the identity of the Nazarene, which is indispensable to the enterprise, is defined by the cross.—G.W.M.

- 254r. H.-J. KRAUS, *Die Biblische Theologie* [cf. *NTA* 15, p. 246; § 17-252r].

K. HAACKER, "Die Biblische Theologie als Forderung der Stunde," *TheolBeitr* 3 (2, '72) 65-70.—Church and theology are indebted to K for this study. Besides providing valuable summaries of the contributions of various scholars, he rightly stresses the need of explaining adequately the relation between the OT and the NT. So important is this question that one may ask whether universities should

not establish a chair of biblical theology and whether it might not be fitting to have an institute devoted to this field.—J.J.C.

Christology

255r. W. BOUSSET, *Kyrios Christos* [cf. *NTA* 15, p. 128; § 16-491r].

F. H. BORSCH, "Forward and backward from Wilhelm Bousset's *Kyrios Christos*," *Religion* 3 (1, '73) 66-73.—Since the publication of Bousset's work some scholars have sought to bridge his sharp demarcation between the earliest eschatological hopes and later Hellenistic cultic piety, to refocus attention on the significance of Jesus' resurrection, and to establish a continuity between the pre-Easter Jesus and the Christ proclaimed by the post-Easter communities. Others have viewed these efforts as retrogressions and have observed that the apocalyptic categories used by the historical Jesus serve to "distance" his proclamation from us. At any rate, it is possible that the kind of general picture of Jesus which Bousset offered has been more formative for us all than we would often care to admit. Yet we may also have accepted too facilely certain models for Jesus' ministry which have been presented to us by the churches. Finally, it is possible that the beliefs and life-patterns of the pre-Easter "Christians" may have been more influenced than we now realize by understandings and practices of worship which were not central to the Judaism of the time and proved to have no durative power within Judaism after A.D. 70.—D.J.H.

256. F. F. BRUCE, "New Wine in Old Wine Skins: III. The Corner Stone," *ExpTimes* 84 (8, '73) 231-235.

The designation "the corner stone" is derived from Ps 118:22, Isa 28:16 and 8:14. These three *testimonia* are the basis for the motif of Christ the Corner Stone. In their original contexts they refer respectively to Israel (in the person of its king), to the faithful remnant, and to Yahweh himself. In the NT they find their coincident fulfillment in Christ, true king, embodiment of the faithful remnant and personal revelation of Yahweh on earth. "The application would never have been made but for the fact that, in the disciples' experience and proclamation, God made the crucified Jesus both Lord and Messiah." No more signal instance had ever presented itself of the motif of the elevation of the rejected stone to be the crown of the whole edifice (Mk 12:10; Lk 20:17-18; Rom 9:32; 1 Pet 2:6-8). —S.B.M.

257. E. FUCHS, "Sprache und Menschwerdung," *Bijdragen* 34 (1, '73) 2-14.

This theme, speech and incarnation, calls for a statement about the relationship between God and man within a discussion of the essence of speech. Since the relationship between God and man is expressed in the gospel as word of God, one can take the point of departure and clarify the essence of speech in the word as word. This involves a consideration of the relationship of faith to speech, for the word enabling and realizing community needs faith. It also entails reflection on the relationship of faith to love. The Fourth Gospel makes it clear that the word of God determines man to become man of God in the faith. After this inception the radius of faith determines itself within the speech of love. Whoever rejoices in love, because he believes in it, as Jesus, is on the way to God.—E.J.K.

258. A. JAUBERT, "Symboles et figures christologiques dans le judaïsme," *Rev SciRel* 47 (2-4, '73) 373-390.

(1) If in NT times "rock" is not already a messianic cryptogram for the Son, it is well on its way to becoming one. The symbol seems to have arisen from a play on words between Hebrew *'eben* ("rock") and *bēn* ("son"). (2) Among the most significant Christological motifs connected with Moses in the Jewish tradition are the events surrounding his birth, his sufferings endured for the people, his fate after death, and his ascent to heaven to receive the Law. (3) In the Jewish traditions related to the sacrifice of Isaac (Gen 22) we have Isaac's free consent to be sacrificed, the evaluation of this offering as a genuine sacrifice, the association with Passover, and the notion of its expiatory value. Furthermore, the birth of Isaac is the beginning of a new epoch, the cause for the light of the stars to increase, and the source of joy for the whole world.—D.J.H.

259. J. KREMER, "'Sohn Gottes.' Zur Klärung des biblischen Hoheitstitels Jesu," *BibLiturg* 46 (1, '73) 3-21.

The proclamation of Jesus as the Son of God is a central theme of the NT, but the problem remains, In what sense is the term to be understood? The title had various meanings in secular writings, in the OT, and in the NT itself. For Paul, "Son of God" indicates an office, is characteristic of Jesus' special status, and indicates his origin. For Mark, "Son of God" is not merely a designation of function, e.g. the confession before the Sanhedrin (Mk 14:61-64) implies more than a confession of messiahship. In the NT writings one may detect a growth in the use of the term. Jesus never called himself Son of God, for such explicit Christology comes after Easter. Nevertheless it is based upon the implicit Christology of Jesus' words and deeds, e.g. his extraordinary claims and his unique relation to God. In sum, the diverse meanings of "Son of God" do not impoverish but rather enrich our knowledge of Jesus.—J.J.C.

260. O. MICHEL, "Der Menschensohn in der Jesusüberlieferung," *TheolBeitr* 2 (3, '71) 119-128.

The first part of the article evaluates recent studies on the Son of Man. The second part presents M's own solution as follows. (1) One must reckon with different currents in Jesus' preaching. (2) There is a basic distinction between the functional and the idiomatic understanding of the Son of Man, i.e. is the phrase a title or does it mean "I"? (3) Idiomatic Son-of-Man sayings refer with emphasis to an individual, e.g. Paul states "I know a man in Christ" (2 Cor 12:2). (4) The use of "Son of Man" as a title is the product of an evolution and part of apocalyptic. Jesus, foreseeing the impending coming of the kingdom, calls the people to repentance. The announcement of the Son of Man in the function of the judge sharpens and makes more definite this call to repentance.—J.J.C.

261. R. F. SURBURG, "Messianic Prophecy and Messianism," *Springfielder* 27 (1, '73) 17-34.

One of the sad developments of 20th-century critical biblical scholarship has been the surrender of the idea that in the OT God the Holy Spirit made the fact of the necessity of Christ as redeemer known to the saints of the old dis-

pensation. The NT teachings of John, Philip the evangelist, Paul, Peter and Jesus himself support the contention that the coming of the Messiah was foretold by God centuries before the appearance of his anointed one. Does a Christian theologian accept the interpretation of God's own Word, or does he place human wisdom and human knowledge over that of God?—D.J.H.

262. B. VAWTER, "The Development of the Expression of Faith in the Worshipping Community. (a) In the New Testament," *Concilium* 82 ('73) 22-29.

E. Norden's criteria for the isolation of hymnic passages in the NT, apart from evident poetic character and peculiarities of vocabulary, were principally the high incidence of participles and relative clauses. Among those passages which are clearly hymnic are Phil 2:6-11; Col 1: (12-14) 15-20; 2:10; Eph 2:14-16; 5:14; 1 Tim 3:16; Heb 1:3; 1 Pet 3:18-22 and Jn 1:1-5, 9-11. A composite Christology derived from reading these fragments in concert would include these elements: the Redeemer is united with or equal to God; he is mediator or an agent in creation; he sustains creation; he descends from the heavenly to the earthly realm; he dies; he is made alive again; he is reconciler; he is exalted and enthroned over the cosmic powers. There seems to be no doubt that a wisdom tradition of some sort exercised a formative influence, but the best evidence still favors a composition of these hymns in the light of the Christ-event rather than a Christian adaptation of a previously existing redemptive theology. The theology of these hymns was taken over in general by the NT authors but changed in several places. The hymns "were preserved because of the respect accorded them, even though it was a critical respect." [An accompanying article by E. Vilanova discusses the creed and canons of the church as expressions of the community's faith.]—D.J.H.

Church and Ministry

263. J. BLANK, "The Person and Office of Peter in the New Testament," *Concilium* 83 ('73) 42-55.

The increasingly frequent references in the NT to Peter as a "type" or "symbol" merit special attention. Paul recognized Peter's authority, though in the sense of *auctoritas* and not as *potestas*. Peter's authority was not exclusive, however, for he shared it with the other "pillars" as *primus inter pares*. In Mt 16:17-19 Peter functions as the foundation. This function can hardly be thought of as something to be handed down; a foundation is only laid once and on it one continues to build. 1 Pet may be early evidence of a Petrine tradition in Rome; some see a close relationship with 1 *Clement*. 2 Pet suggests that Rome, under the symbol of Peter, quickly became the focal point for "early catholic" developments. Peter should be seen as the "type" of the unity of the church. He remains the "rock," witnessing to the unique origin of the church in Jesus Christ.—D.J.H.

264. L. CADDEO, "Le 'diaconesse,'" *RicBibRel* 7 (2-3, '72) 211-225.

There are on the subject of women deacons only two passages in the NT, 1 Tim 3:11 and Rom 16:1. Debated though the meaning of the verse in 1 Tim be, the fact of a feminine diaconate in the first centuries of the church is historically proved. The absence of the article in 1 Tim 3:11 and the fact that *diakonos* in

both the LXX and the NT never occurs in the feminine gender justify translating: "Like (the bishops) the ministers (masculine and feminine) must be serious . . . and if they are blameless let them serve as ministers. The women (ministers) likewise must be serious" Phoebe in Rom 16:1 is a "deaconess of the church" and is distinguished from Tryphaena and Tryphosa who are "workers in the Lord" (Rom 16:12).—S.B.M.

265. A. CODY, "The Foundation of the Church: Biblical Criticism for Ecumenical Discussion," *TheolStud* 34 (1, '73) 3-18.

One cannot prove, with critical methods, that Jesus founded the church or intended to found the church as it actually turned out to be. But we can conclude (1) that the primitive church is indeed the organic continuation of a group of men, existing in Jesus' lifetime, and (2) that this group was faithful after the resurrection and ascension of Christ to the mission he preached on earth. The kingdom of God is not the same thing as the church, but the purpose and mission of the church are specified by its relationship and responsibility to the kingdom. In the light of these conclusions, suggestions for ecumenical discussion are put forward.—D.J.H.

266. J. COLSON, "Ecclesial Ministries and the Sacral," *Concilium* 80 (1, '72) 64-74.

The article begins with a consideration of the term "sacral." The NT idea of the sacral is summed up in 1 Pet 1:15-16; 2:1, 9. The sacralization of man has its origin in the sanctification by the Spirit (1 Pet 1:2), the new birth of imperishable seed, through the living and abiding word of God (1 Pet 1:23). Its crown is obedience to the truth, to the word which is the good news which was preached to us and which was summed up in the law of holiness of Leviticus, "love one another" (1 Pet 1:22-25; cf. Lev 19:18). The difference between the authorized minister and the ordinary believer consists in this: the minister is an official representative of Christ who proclaims the gospel, and this minister also presides at the Lord's Supper because it is fitting that the one who summons, establishes and completes the people of the saints by the preaching of the wonderful deeds of God should also complete the people presiding at the meal which ritually announces these deeds.—J.J.C.

267. O. CULLMANN, "Ökumenismus im Lichte des biblischen Charismabegriffs," *TheolLitZeit* 97 (11, '72) 809-818.

German version of an article originally published in French [§ 16-669].

268. D. GALIAZZO, "Il diacono," *RicBibRel* 7 (2-3, '72) 193-210.

The concept of "deacon" as a servant of one's neighbor is firmly fixed within the love-perspective of the early Christian community. Its specificity is intimately linked to the structure of the local church. *Diakonos* in the NT assumes a whole gamut of meanings. Acts 6:1-6 describes the election of "the seven"; 1 Tim 3:8-13 shows the close link of the office with that of bishop. But the NT itself does not propose a fixed model for the organization of the church. The essential quality of the church in the NT is its ability to give sure direction to those who live and work within it.—S.B.M.

269. J.-M. GONZÁLEZ-RUIZ, "The Political Meaning of Jesus in the Christian Community's Political Commitment," *Concilium* 84 ('73) 31-39.

Jesus' use of the designation "Son of Man" stresses the renunciation of all historical power by him whom God has sent. The church rests upon the absolute lordship of Christ, who is the only one really above all the members of the community. Precisely because Jesus did not found a democratic community, we cannot hold that anyone in the church could claim to exercise power. That is why the NT stresses the ministerial function of those who hold high position. It is paradoxical that the non-democratic church is the people's church. Jesus was condemned for political motives, not because he claimed to want to overthrow the reigning power, but "rather because his critical attitude to all power made him an insupportable nuisance to all those in power." Thus Christian communities must keep in mind that theirs is a specifically religious movement and must be free from all earthly power.—D.J.H.

270. A. E. HARVEY, "New Wine in Old Skins: II. Priest," *ExpTimes* 84 (7, '73) 200-203.

Besides officiating at sacrifices, the OT priest gave oracles and taught precepts and laws. When we find Jesus both accepting the priesthood as a necessary institution (Mk 1:44; Mt 5:23-24) and at the same time relegating the whole apparatus of Temple worship to a subordinate place in the practice of true religion, we recognize in him very much a man of his time. Sayings such as Jn 2:19 suggest that Jesus may have envisioned that the worship of the Jerusalem Temple would be utterly superseded. 1 Pet 2:9 describes the distinctive status, before God and man, of an elect people, not the priestly function which could be undertaken by certain representatives of the people. The metaphor worked out in Heb would be placed under impossible strain if it were suggested that Christians share in Christ's high priesthood. The analysis of the NT data indicates "that sacerdotal language is fully justified when it is used metaphorically to describe a spiritual act or disposition, but may be misleading if it appears to describe in a literal way the outward acts or functions of the Christian minister."—D.J.H.

271. J. J. HERNÁNDEZ ALONSO, "De la Fundación a la Auto-comprensión de la Iglesia," *Salmanticensis* 19 (3, '72) 577-603.

The ecclesiological *mystērion* connotes the whole economy of salvation in the universal salvific plan of the Father. So the basic questions to be asked are not concerned with the historical moment of the founding of the church by Christ but rather with the relation between Christ and the church and whether the church corresponds to the will of Christ the Lord. An examination of NT texts leads us to conclude that the ministry of the historical Jesus was directed to founding a community of believers. Thus an essential relation is established between Christ and the church.—S.B.M.

272. M. HOUDIJK, "A Recent Discussion about the New Testament Basis of the Priest's Office," *Concilium* 80 ('72) 137-147.

A summary of the contributions of five scholars to the recent German debate on the priesthood: J. Blank [§ 13-693], H. Schlier (whose views were integrated

into the German bishops' 1969 statement) [§ 14-299], W. Pesch [§ 15-298], N. Lohfink, and H. U. von Balthasar [§ 15-304].

273. P. KEARNEY, "New Testament Incentives for a Different Ecclesial Order?" *Concilium* 80 ('72) 50-63.

The NT assigns to the church the essential tasks of preaching the gospel and living in union with Christ through the sacraments. It also demands that church order be a service to both these mandates in such a manner as to build up the unity of the church. Of itself, however, the NT makes no further absolute demands about particulars of structure, not even in such matters as the reservation of sacramental functions to particular church ministers. At the same time the potential universality of the gospel message requires that church order serve that universality and permit whatever variety of structures best fosters it. For the sake of the gospel, the experimental and non-systematic can be encouraged within the limits set by the need to preserve and promote unity.—J.J.C.

274. A. LEMAIRE, "From Services to Ministries: 'Diakonai' in the First Two Centuries," *Concilium* 80 ('72) 35-49.

The development of ministries in the early church is examined in four stages—the primitive Jerusalem community, the apostolic age, the age of the "evangelists and pastors" (Eph 4:11), and the Apostolic Fathers. One can conclude that the service of the word and the service of unity seem to be essential to the life of the church, but the forms and structure of these services are adaptable and can be changed as required.—J.J.C.

275. A. LEMAIRE, "The Ministries in the New Testament. Recent Research," *Bib TheolBull* 3 (2, '73) 133-166.

A survey of recent studies on ministries in the church according to the NT shows that on some points a certain consensus has been reached. (1) Present-day exegetes prefer to start from the "ministerial" problematic rather than from the "sacerdotal" problematic. (2) Far from opposing *charisma* and institutional ministry, all acknowledge today that ministries are gifts bestowed on the church. (3) Commentators now insist on the diversity of the ministerial structures of the churches described in the NT. The NT does not propose a fixed institutional model. (4) Ecclesial authority is essentially a service. (5) The group of the Twelve should be distinguished from that of the apostles. The very notion of apostle has undergone an evolution. (6) The triad of apostles-prophets-teachers should be connected with the missionary center of Antioch. (7) While the "presbyteral" organization was adopted at an early date by the Jewish-Christian churches, the terms *episkopos* and *diakonos*, first used for the ministers of the Gentile-Christian communities, took the fixed sense of "bishop" and "deacon" only with the letters of Ignatius.—D.J.H.

276. B. M. METZGER, "The Development of Institutional Organization in the Early Church," *AshTheolBull* 6 (1, '73) 12-27.

(1) The concept of "church" belongs primarily to a religious and not merely to a sociological or institutional dimension. The church is represented in the

NT as a living organism whose unity arises from its relation to one God and one Lord Jesus Christ. In this church human divisions and distinctions disappear. (2) It is important to recognize the significance of the "house-church" when considering distinctively Christian worship and fellowship, the stress on family life in the NT, the tendency to party strife, the social status of the early believers, and the development of church polity. (3) Christ was understood as the one who binds and rules over the members of his church solely through the charisms which are bestowed by him through the Spirit. The great respect accorded to the charism of prophecy led to a need for testing prophets; this testing meant that some sort of government had to be applied to charismatic ministries. (4) The Jerusalem church seems to have had a mixed constitution where inclinations toward monarchy, oligarchy and democracy were present together. (5) As the church developed, we find a gradual differentiation of functional differences between clerical offices and the unordained.—D.J.H.

277. C. OEYEN, "Apostolisches und nichtapostolisches Amt," *IntKirchZeit* 62 (4, '72) 194-208.

A crucial ecumenical problem is the evaluation of the ministry in those churches which do not have apostolic succession. The apostolic generation knew two kinds of legitimation for the ministry: one that was established by the apostles and later by their successors; the other that was authorized by the fruits of the Spirit, i.e. the normal effects of the ministry which resulted in the edification of the church. These latter ministers, the "prophets" (cf. Acts 13:1-3), were not installed by laying on of hands. Hence it is suggested that the Catholic Church has the power to recognize a ministry which exists, not through apostolic succession, but because of its ecclesiastical functions, i.e. the ministry of the word and sacraments, and this recognition does not require the imposition of hands (conditional ordination). That the church has this power is evident from the case of the NT prophets.—J.J.C.

278. R. RUIJS, "Estruturas Eclesiais no Novo Testamento à Luz da Vontade de Jesus," *RevistEclBras* 33 (129, '73) 35-60.

The article is in three parts: a sketch of the essential outline of the Christian community and its constitutive transcendental coordinates; an analysis of the data on ecclesial structures in the NT; and ecclesial structures in the NT in the light of Jesus' will. The first part deals with *ekklesiā*, the self-understanding of the church, its various self-expressions, and the three coordinates of the dynamic presence of the Spirit, the memory of Jesus, and the historical response to his continuing presence. The second part takes up the interaction of these coordinates, examining specific ministries and charisms. The last part deals with the hermeneutical problem of the interpretive selection of Jesus' words and deeds as a function of the configuration of the response the church gave to Jesus' intentions.—S.B.M.

279. A. ANTONIAZZI, "A Pluralidade dos Ministérios no Novo Testamento. Para uma discussão teológica," *RevistEclBras* 33 (129, '73) 61-71. [Cf. preceding abstract.]

What is the significance of the NT texts on structures and ministries for today's church? is the question to which this article addresses itself. It can be more

accurately stated as a question about the significance of the multiformity of the church of the NT for our day. The various responses to the question formulated by P. Grelot, E. Käsemann, and others, but particularly by H. Küng, are examined. That response is best which best takes into account the positive elements of the others and pays attention to the will of God, the mission of Jesus and the response to his will, to his attitude to the Law and to his obedience to God.—S.B.M.

280. H. SCHLIER, "Über das Prinzip der kirchlichen Einheit im Neuen Testament," *Catholica* [Münster] 27 (2, '73) 91-110.

The one, unifying Spirit, by whose power the one, unifying God reveals himself in the one, unifying body of Christ on the cross, creates the one, unifying body of Christ which is the church. This unity is served by the gospel, baptism, the Lord's Supper, church offices and charisms of various kinds. The unity of the church is realized through faith, hope, love and humility, especially in the liturgical gatherings of the community. The continual threat from false prophecy and teaching is a sign of the eschatological age in which the church stands. Unity of the church is important not only for the church but also for the world.—D.J.H.

281. F. SCHNIDER AND W. STENGER, "The Church as a Building and the Building up of the Church. Static and Dynamic Features in a Set of Images of the Church," *Concilium* 80 ('72) 21-34.

Two main passages are examined: (1) Jesus Christ the foundation of the church (1 Cor 3:9-17) and (2) apostles and prophets as the foundation of the church and Christ Jesus as the cornerstone (Eph 2:20-22). These images show that the apostolic church is the permanent foundation and beginning of the universal church. At the same time, the church is the eschatological community through its relationship with the *eschaton*, Jesus Christ. Consequently it can be called the Temple of God but must never be understood as already complete, since it contains both static and dynamic elements. This excludes any form of ecclesiastical triumphalism.—J.J.C.

282. H. SCHÜRMANN, "Kirche als offenes System," *IntKathZeit* 1 (4, '72) 306-323.

In the NT (1) the church is a community of the New Covenant that is necessarily an open and adaptable system; (2) in the interplay of spiritual gifts and services it possesses open structures; (3) its meetings, as well as its entire community life, express themselves in a fraternal manner. The original gatherings of the faithful included the preaching of the word, fraternal service and the Eucharist with accompanying prayers. Such gatherings tended naturally to produce collective charisms. Finally, unity, service and spiritual joy seem to be the essential elements for fellowship in the NT community. If any one element is lacking, the church cannot be recognized as a brotherhood.—J.J.C.

283. H. SCHÜRMANN, "Die neubundliche Begründung von Ordnung und Recht in der Kirche. Sechs Thesen," *TheolQuart* 152 (4, '72) 303-316.

The role of church order and law in the Christian community is rooted in the fact that church structures are not only eschatological-pneumatic but also at the same

time historical-social. Eschatology is essentially proleptic inasmuch as the coming eon (cf. Eph 2:7) has broken into the present age (Rom 12:2 and Gal 1:4). Individual justification reflects this double dimension of already realized (Rom 5:1) and not yet realized (1 Cor 4:4). The verbal, sacramental and ecclesiological roots of community law are suggested in 2 Cor 2:14—4:6. Service to the community has a verbal dimension (2 Cor 2:17b, etc.); it is related to baptism (2 Cor 3:16-18) and Eucharist (1 Cor 11:25); finally it presupposes the existence of a community of the New Covenant.—M.A.F.

284. M. E. TATE, "Tithing: Legalism or Benchmark?" *RevExp* 70 (2, '73) 153-161.

The OT references to tithing are relatively few and lack consistency. Since tithing was certainly a major practice among the Jews in Jesus' time, it is a rather startling fact to discover that it has no real significance in the NT. The church today must avoid burying the theology of stewardship under the legalism of tithing.—D.J.H.

285. C. TATTON, "Some studies of New Testament *diakonia*," *ScotJournTheol* 25 (4, '72) 423-434.

Summaries and critical evaluations of studies on *diakonia* by J. Colson, P. Philippi, W. Brandt and C. E. B. Cranfield along with a survey of earlier work on the topic.

286. E. TESTA, "Carisma e gerarchia nella Chiesa 'ex circumcissione,'" *EuntDoc* 24 (1, '71) 3-34.

An examination of the Judaeo-Christian sources we possess reveals that the church had a common framework for understanding the primacy within its hierarchy (Mt 16:13-20 parr.; Jn 21:15-17). The inspired sources we possess are unanimous in attributing this primacy to Peter, and the first chapters of Acts show him exercising it in a charismatic and hierarchical fashion. He, together with John and James, was considered one of the pillars of the church. The charismatic activity of the prophets developed around John. The dynastic clergy of the "brothers of Jesus" and of the elders flourished around James and formed the principal organ of apostolic tradition. The episcopacy and the diaconate developed rather in the Pauline circles of the church at large that became increasingly monarchical in structure. But everywhere the various grades and the different ecclesiastical authorities were considered as the charismatic service of the unique Spirit on behalf of the church.—S.B.M.

Various Themes

287. K. BERGER, "'Gnade' im frühen Christentum. Eine traditionsgeschichtliche und literatursoziologische Fragestellung," *NedTheolTijd* 27 (1, '73) 1-25.

Thirteen theses on the term *charis*. (1) In the wisdom books of the LXX *charis* signifies the gift (or future reward) of knowledge to the elect. (2) In apocalyptic circles it describes the eschatological reward of the elect as well as the totality of the coming salvation. (3) It is usually employed together with terms such as

eleos, *cirēnē* and *sophia*. (4) Above all, *charis* refers to the wisdom received by the elect. (5) Used in the NT formula *charis hymin kai cirēnē*, it is part of a wish for further revelation and knowledge. (6) In the NT the basic sense of *charis* is the knowledge and teaching received through the revelation in and through Jesus Christ. (7) Remaining in grace means remaining in the sphere of salvation and in the power needed to fulfill the commandments. (8) In Judaism the opposition between grace and works is developed within the contexts of covenant and creation. (9) God's grace is especially visible where man acknowledges his creaturehood and sinfulness. (10) While in Rom 4 the opposition between grace and works is grounded in the Jewish traditions of covenant and creation, in Rom 5—6 the opposition between grace and sin is placed in the context of salvation-history. (11) A close link between Rom 4 and 5—6 is forged by the introduction of the opposition between Christ and the Law. (12) The time of salvation is also the time for the justified to do good works. (13) The close relationship of *charis* to the authority of Jesus and to election as mediated through sharing in the teaching suggests that preaching is the way in which salvation is made accessible.—D.J.H.

288. S. CASTRO, "Los tiempos sagrados en la Biblia," *RevistEspir* 32 (126, '73) 7-35.

After an examination of time, cult, and OT and NT feasts comes the consideration of the Bible, feasts, and modern man. The concept of feast days should be demythologized and their symbolic meaning clearly grasped. One who celebrates the Eucharist or practices charity celebrates a feast because in these actions he encounters the Savior who frees us from the present time and introduces us into the new age. Unless the festivals make us realize that every day should be a feast day, they have lost their reason for existence. To make Sunday a day of restrictions, something sacred to God which man cannot use for himself, is difficult to understand in light of NT teaching and Jesus' principle that the Sabbath was made for man, not man for the Sabbath.—J.J.C.

289. R. F. COLLINS, "Obedience, Children and the Fourth Commandment—A New Testament Note," *LouvStud* 4 (2, '72) 157-173.

In the Synoptic Gospels obedience, children and the fourth commandment are three distinct themes. Obedience is a matter of response to the word of Jesus or to the word of those who have faith in him. Children symbolize a type of receptivity before the kingdom of God. The fourth commandment is a commandment whose fulfillment is incumbent upon adults (i.e. to support and respect their aged parents). Eph 6:2, however, places the fourth commandment in a secular context and uses it "to support with divine authority matters of common sense and bourgeois morality." This move launched the catechetical tradition according to which the fourth commandment became the children's commandment and obedience the children's virtue. The insights of the Palestinian tradition concerning the weakness of the child and the urgency of supporting one's aged parents were lost.—D.J.H.

290. R. F. COLLINS, "The Ten Commandments and the Christian Response," *LouvStud* 3 (4, '71) 308-322.

The early church looked to the second table of the Decalogue as the formulation

of moral obligations which were incumbent upon Christians. The church took over this material from Judaism and transmitted it in accordance with accepted Jewish catechetical practices. It shared with Judaism the idea that these seven commandments expressed the will of God. The remainder of the article examines those pericopes in which the NT writers deal with the Ten Commandments.—D.J.H.

291. R. F. COLLINS, "A Witness to Change: The New Testament," *LouvStud* 4 (3, '73) 229-243.

As an expression of faith, each of the NT books is a theology, not necessarily systematic or complete, but a rational presentation and interpretation of the author's faith. The phenomenon of change, therefore, in the expression and the understanding of faith is an issue to be coped with in NT interpretation. To come to grips with a history that goes from Paul's proclamation of the resurrection of Jesus to the fixation of the NT canon, from Jewish missionary sermons to "apostolic letters" to gospel to apocalyptic, is to experience the phenomenon of change. This phenomenon is characteristic, not only of man and his history, but also of the church and the expression of its belief.—S.B.M.

292. P. DE SURGY, "La fidélité de Dieu," *LumVie* 21 (110, '72) 59-70.

God's fidelity in the OT, expressed by the ideas of firmness, stability and force as well as by benevolence, goodness and mercy, is a fidelity to his people manifested in his action. Jesus Christ is the supreme revelation of this fidelity. He makes possible our own fidelity to God. For, in both Testaments, the faithful God calls man to fidelity whether to the commandments of the Covenant or to the new commandment (Jn 13:34-35). The fidelity of God is an expression of his love; for the faithful God is also the Savior, the God who is love, the just and merciful Judge.—S.B.M.

293. K. HAACKER, "Was meint die Bibel mit Glauben?" *TheolBeitr* 1 (4, '70) 133-152.

According to the Bible, faith contains a variable and a constant element. The variable is its aspect of knowledge, knowledge of the past or of a promised future. The constant is the relation of faith to some salvific action of the Lord. The variability does not occur gradually and in stages but consists in a fundamental alternative: faith is either a response to a salvific word as expecting salvation (e.g. when God promised the armies of Israel victory) or faith is the response of one already saved, a response embodied in the praise of the Savior (e.g. the Israelites' glorification of God after their deliverance from the Red Sea). These alternatives run through both the OT and the NT and are not antithetical. According to Paul and John, faith begins with the manifestation of God's salvific will in Christ and moves toward the ultimate fulfillment of salvation, our resurrection in Christ.—J.J.C.

294. M. HENGEL, "Christliche Kritik am Reichtum. Das Eigentum in der frühen Kirche," *EvangKomm* 6 (1, '73) 21-25.

Jesus, the Jerusalem church and Paul made property a relative matter in the light of their eschatological expectations. The efforts of the NT church were

aimed not at the social reform of the Roman empire but at the development of a community ethic based on love and humaneness within a hostile world. The various attitudes toward wealth (contempt, independence, willingness to use it for good purposes) suggest that we cannot derive a "Christian doctrine of property" from the NT or early church history.—D.J.H.

295. J. G. JANZEN, "The Bible and Our Social Institutions. A Theoretical Perspective," *Interpretation* 27 (3, '73) 327-348.

The Bible's contribution to our social concern can be powerfully clarifying and intensely effective, but this will depend on its not being applied immediately up against this concern and its objects. It can help us to understand things as they are by laying bare the apparently enduring dynamics of human existence and by educating us in important literary and mythical forms. It can help us to envision things as they might be, particularly in regard to values and importance. Here the role of constructive imagination is decisive. It can help us to move from things as they are to things as they might be, to move the society as a whole to embrace new forms and believe in them. "Insofar as it orders our attitudes and interests in such a way as to change our lives, the Bible possesses *redemptive* power, and insofar as it orders them along felt trajectories which point toward the central importance, the Bible possesses *revelatory* power."—D.J.H.

296. P. R. JONES, "Biblical Teachings on Stewardship," *RevExp* 70 (2, '73) 141-151.

Stewardship is responsibility in a theological context. In the covenant theology of the OT, the orientation is that of vassal to suzerain. In the NT the orientation is that of the disciple whose life is radicalized by existence within the kingdom of God. The major themes emerging from the biblical data on this topic are man's stewardship in supporting the purposes of God revealed in Jesus Christ, the land as gift, the peril of riches, and compassion for the poor.—D.J.H.

297. H. KAHLEFELD, "Tiefenerfahrung und Kontemplation im Neuen Testament," *GeistLeb* 46 (1, '73) 16-24.

Although they use different terms, both Paul and John see the Christian "depth-experience," or the experience of the Spirit, as central. But both criticize spiritual elitists. Paul sets up service of the community and one's attitude toward the cross as decisive criteria for judging Christian experience. John struggles against the unhistorical, gnostic understanding of Christ. The genuine encounter with Christ in contemplation can be illustrated by the story of the blind man in Jn 9.—D.J.H.

298. G. A. F. KNIGHT, "Antichrist," *RefTheolRev* 32 (1, '73) 1-9.

The antichrist's actions are not to be interpreted through those apocalyptic pictures which stem from the figure of Satan or the original opponent of God the Creator. The word "antichrist" must mean anti-Christ, not anti-God or anti-Spirit. We must look to the OT notion that Israel's election could be real only in so far as the election cast a shadow of itself. So we must view the antichrist in the way we view the anti-people of God (e.g. Edom), the anti-city of God (e.g. Babylon) and the anti-kingdom of God (e.g. chaos, the wasteland).—D.J.H.

299. M. LIMBECK AND K. ELLIGER, "Satanologica," *TheolQuart* 153 (1, '73) 78-83.

A bulletin of six recent studies in German dealing with various aspects of demonology. Of direct relevance to biblical studies are the discussions of P. von der Osten-Sacken's *Gott und Belial* (1969), O. Böcher's *Dämonenfurcht und Dämonenabwehr* (1970) and W. C. van Dam's *Dämonen und Besessene* (1970).

300. B. LINDARS, "The Bible and Christian Ethics. Duty and Discernment, 3," *Theology* 76 (634, '73) 180-189.

A critical view of the Bible tends to undermine its privileged position as a guide to ethics. The Bible as a whole can scarcely be used as the *vox Dei*. The teaching of Jesus presents formidable problems when taken simply as a book of rules. The attempt to discover a single principle in his teaching (e.g. *agapē*) is also open to objections. Viewing Jesus' ethical teaching in relation to his concern with the coming kingdom is a methodologically sound procedure, but this raises the problem of the tension between the high standards which the teaching entails and the realities of life in the world. The major contribution of the Bible to Christian ethics lies in educating the person to play a responsible role. The "Bible is not an infallible guide to natural law, but rather an assembly of the variegated possibilities which follow from the theistic presupposition. The authority of the Bible stands upon its own merits rather than on a privileged position."—D.J.H.

301. T. MARSH, "A Study of Confirmation III," *IrTheolQuart* 40 (2, '73) 125-147. [Cf. § 17-691.]

The history of the theology of confirmation in the 2nd century, the great patristic period down to Augustine, and the period of scholasticism to the Council of Florence. The article then attempts a statement about the meaning of confirmation for our times.—S.B.M.

302. J. L. MCKENZIE, "Justice and Justification," *Way* 13 (3, '73) 198-206.

Although Paul was more explicit than Jesus, both Jesus and Paul rejected the Law as a means of salvation. Jesus left no recommendation on how to go beyond the justice of the Pharisees except the commandment to love one's enemies and to do good to those who hate. In the gospel this and nothing else is justice.—D.J.H.

303. J. MICHL, "Sündenvergebung in Christus nach dem Glauben der frühen Kirche," *MünchTheolZeit* 24 (1, '73) 25-35.

The central concept in the early church's kerygma is that the death of Jesus on the cross has reconciled God and man. Furthermore, the two incidents in which Jesus tells individuals that their sins are forgiven (Mk 2:5-10 and Lk 7:47-49) suggest that the early church believed in the earthly Jesus' power to forgive sin. Whether these accounts record historical events or arose from the church's faith in Jesus is difficult to determine with certainty. While some OT figures such as Nathan in 2 Sam 12:13 assured people that their sins were forgiven, what is unique in the NT is that men are freed from sin *through* Jesus Christ.—D.J.H.

304. J. I. PACKER, "The Way of Salvation. Part IV: Are Non-Christian Faiths Ways of Salvation?" *BiblSac* 130 (518, '73) 110-116. [Cf. § 17-1122.]

K. Rahner agrees with liberal Protestants in viewing non-Christian religions as being basically right, though disfigured by errors. But the NT sees them as basically wrong, though embodying some truths. Acts 10:35 cannot be interpreted as an exception.—D.J.H.

305. F. A. PASTOR PIÑEIRO, "La afirmación de Dios como problema teológico en la Sagrada Escritura," *EstEcl* 47 (182-183, '72) 377-396.

The analysis of biblical teaching about God establishes that its fundamental elements are the salvific immanence of God in history and that the characteristic qualities in the biblical image of God are his uniqueness, transcendence and personality. God's salvific omnipresence dominates time and space, nature and history, and manifests itself as loving kindness and fidelity. The NT community presents a new concept of God's immanence which is salvific and transcendent, present as salvation in Christ and as divine power in the Spirit, thus illustrating the definitive assurance of God's salvific faithfulness.—J.J.C.

306. O. RODENBERG, "Heiliger Geist—ein undeutliches Wort?" *TheolBeitr* 2 (4, '71) 154-174.

The essay sets forth certain basic aspects of the Holy Spirit as portrayed in the Bible. First, some basic considerations on the method and criteria for appraising the scriptural texts are laid down. Then the subject is studied under several headings. (1) The Holy Spirit and the Word (Scripture). These two are intimately connected since the inspiration of Scripture is the basic principle for the teaching about the Holy Spirit. (2) The Holy Spirit and election. Though the expression does not always occur in the texts, the Holy Spirit is invariably operative in the work of election. (3) The Holy Spirit and Christology. Jesus is the Elect One par excellence, and the Spirit's influence is manifest in the life and works of Jesus. (4) The Holy Spirit and rebirth, a prominent feature in the NT. (5) The Holy Spirit and spiritual gifts (cf. 1 Cor 12—14). Here one may say that the Holy Spirit brings persons and things to completion and perfection.—J.J.C.

307. K. ROMANIUK, "Temat powołania Bożego i jego konsekwencje dla teologii moralnej (La vocation divine et ses conséquences pour la théologie morale)," *RocznTeolKan* 19 (2, '72) 89-98.

God's calling in the OT and in the NT is directed to both individuals and groups. The group called in the OT is Israel, while in the NT it is all humanity. The NT then makes this call both the motive and the norm of morality, for those called must engage in the apostolate of evangelization. Further application of this insight in contemporary moral theology sharpens the understanding of sin, repentance, and the familiar moral dilemma: whether to do the good or the better.—J.P.

308. H. SCHLIER, "Über den Heiligen Geist. Eine neutestamentliche Untersuchung," *WortWahr* 28 (1, '73) 24-33.

Drawing upon the Pauline epistles with some supplementary material from Lk-Acts and Jn, the article describes the Holy Spirit according to his origin, his

manner of coming and his work. The Holy Spirit is the holy and sanctifying power of the self-revealing God. He comes to men fundamentally in the gospel, in baptism and the Eucharist, in the imposition of hands and in various other actions. His gifts are manifold, e.g. the power to live in the Spirit, enlightenment, freedom, prayer, love, joy, etc. (cf. Gal 5:22).—J.J.C.

309. F.-J. STEINMETZ, “‘Sie sahen die Wunder, die er tat’ (Apg 8, 6). Ereignis und Bedeutung religiöser Krafftaten in unserer Zeit,” *GeistLeb* 46 (2, '73) 99-114.

In the beginning, as recorded in the Gospels and Acts, marvelous deeds (miracles) were not infrequent, but where are such deeds evident today? Some would solve the problem by claiming that miracles were necessary for the foundation of the church but ceased to be necessary once it was firmly established. There are several texts which militate against this view, e.g. Jesus promised the disciples that they would do deeds like his and even greater (Jn 14:12). The solution comes from recognizing what a miracle is. It is not a suspension of the natural law but an extraordinary action which forces man to pay attention and draws his mind to the transcendental power of God. The connection between the action and its purpose is often its relation to a sacrament, e.g. the healing of the paralytic is linked with the forgiveness of sins (Mk 2:1-12).

Jesus rejected the Pharisees' demand for a sign as something unreasonable. It was not a rejection of miracles as such (Mk 8:11-12). Likewise Paul condemned the Jewish demand for signs (1 Cor 1:22) but did not deny the validity of miracles. For a full appreciation of a miracle, faith is required. Today extraordinary happenings occur which direct men's minds to the unique power of God and make known that power of love which was completed on the cross.—J.J.C.

310. V. SUBILIA, “La Rédemption historique,” *RevRéf* 23 (4, '72) 153-176.

The Bible does not think of redemption as something historical or realized in this world. Some oriental mystery religions proclaimed an eschatology as realized so that there was nothing to look forward to. But the OT, even when it speaks of a redemption as accomplished, e.g. the liberation from Egypt or from Babylon, points to something further to be fulfilled. The meaning of history for Israel is not a better organization of the conditions of life but the knowledge of God in the whole world, the definitive establishment of his reign. In the NT Jesus resisted the temptation to establish his kingdom by violence, and his followers believe and hope for redemption. This does not mean tacit approval of the *status quo*, for the Christian should strive with all his power to establish justice in the world. The faithful must believe firmly in the redemption without seeing it realized and await its manifestation with faith in the word of Jesus.—J.J.C.

311. S. P. J. J. VAN RENSBURG, “Sanctification according to the New Testament,” *Neotestamentica* 1 ('67) 73-87.

Various aspects of sanctification are examined, and these are some of the conclusions drawn. “Holy” indicates something which is separate, set apart. God is holiness itself and cannot be sanctified. For men holiness rests on the sanctification performed in them by the triune God. Any idea of self-sanctification must be

rejected as contrary to NT teaching—whether the self-sanctification be individualistic, legalistic or moralistic. Since sanctification is the work of God, all relativity and degrees of it are excluded. Quietism also is rejected. “The active service that is expected of the believer is not that he should sanctify himself, but rather that in faith and obedience and gratitude he should accept the sanctification which God has already accomplished for him through Christ, and which the Holy Spirit is continuing to actualise and to complete.”—J.J.C.

THE WORLD OF THE NEW TESTAMENT

Archaeology

312. N. AVIGAD, “Excavations in the Jewish Quarter of the Old City of Jerusalem, 1971 (Third Preliminary Report),” *IsrExplJourn* 22 (4, '72) 193-200, plates 41-46: [Cf. § 16-364.]

Four new areas (F-J) were excavated, and one area (A) was slightly expanded for the second time. In site A more of the Iron Age wall uncovered last season was exposed. The Herodian level of site F yielded the only mosaic floor in Jerusalem datable to that period. Another interesting feature here is the burial cave from the Hellenistic period. Site G contained two plastered, interconnected, vaulted rooms which served apparently as water reservoirs. Site H revealed an Ionic capital, base, and several drums of a column of monumental size. The glass waste beneath the Herodian street pavement of site J “provides evidence for a vital turning point in the technique of glass making, a transitional period in which glass moulding was still widely used and glass blowing had just been introduced.”—D.J.H.

313. S. DAR AND S. APPLEBAUM, “The Roman Road from Antipatris to Caesarea,” *PalExplQuart* 105 (1, '73) 91-99.

A description of the road which linked Antipatris and Caesarea in Roman times in the light of the *Tabula Peutingeriana*, recently discovered milestones and other evidence. Four maps, including the *Tabula*, are included with the article.

314. P. C. HAMMOND, “Pottery from Petra,” *PalExplQuart* 105 (1, '73) 27-49.

Descriptions, sketches and photographs of pottery and other materials purchased at Petra during the two seasons of excavation at the Main Theater in 1961-62. While the exact provenance of the pieces cannot be ascertained, they do “provide a fuller *corpus* applicable to the site’s ceramic history and provide *indirect* chronological data concerning occupational periods represented.”—D.J.H.

315. R. H. SMITH, “An Early Roman Sarcophagus of Palestine and its School,” *PalExplQuart* 105 (1, '73) 71-82, plates I-III.

A detailed description of the sarcophagus discovered at Jebel el Mukabbir, which is a large hill two km. south of Jerusalem. When we compare this with sarcophagi from Nablus, Benyamina, Rosh Ha ‘Ayin, Hadera, Balata and Pella, we must conclude: “Where archaeological evidence exists in association with these sarcophagi it consistently yields dates within the Early Roman Period, and within

that period probably the narrower span of time from the last third of the first century through the first third or first half of the second century A.D." If the sarcophagi came from a single workshop, it may well have been in or near Jerusalem, where there appears to have been the greatest concentration of both Hellenistic precursors of the style of sarcophagi and of craftsmanship (i.e. ossuaries) in the geometric style. The geographical distribution of the sarcophagi, however, suggests that we may be dealing with the work of craftsmen who were trained in a school and then sent into the countryside to ply their trade among co-religionists.—D.J.H.

316. G. R. H. WRIGHT, "The Date of the Khaznet Fir'aun at Petra in the Light of an Iconographic Detail," *PalExplQuart* 105 (1, '73) 83-90, plate IV.

Whatever doubt there may be concerning the identification of various other figures, there is none that the two equestrian reliefs which flank the entrance to the Khazne represent the Dioskouroi. Furthermore, the central acroterion crowning the pediment of the main order can be recognized as a disc between horns with ears of wheat, i.e. the symbol of Isis. When taken together, these figures form a standard iconographic group—the Dioskouroi as supporters of the goddess. "According to the iconographic affinities of the main figures on the façade, the monument is more likely to be of A.D. 100 or later than significantly earlier." The figure of Isis as an Isityche implies some influence from Alexandria. The presence of the Dioskouroi, who traditionally serve as psychopomps, lends added weight to the common-sense assumption that the Khazne is a tomb, which in some sense or other is also a shrine.—D.J.H.

Dead Sea Scrolls

317. L. ARNALDICH, "El sacerdocio en Qumran," *Salmanticensis* 19 (2, '72) 279-322.

Titles like that of *m^ebaqqēr*, *pâqîd* and *maškîl* characterized the Qumran community's clearly priestly mentality. Among the functions reserved to the priests in the community were the decision between pure and impure, presiding over the sacred communal meal, assuring the purity of both camp and soldiers in the eschatological war, and the care of the liturgical life of the community. The new community's spiritualized cult consisted not in sacrificial offerings but in the strict observance of the Law. The priests were the authorized ministers of the new Temple, the responsible custodians of its purity and integrity by their teaching of the word and their example of holy conduct.—S.B.M.

318. M. DELCOR, "Le Targum de Job et l'araméen du temps de Jésus," *RevSciRel* 47 (2-4, '73) 232-261.

(1) *11QtgJob* preserves Job's response to God in Job 42:1-6 but with substantial modifications in comparison with the MT. The absence of Job 42:12-17 raises the question as to whether the scribe had an exemplar which ended at 42:11 or he deliberately omitted the passage. (2) The script, the method of interpretation and the language suggest an early date of composition for the Targum on Job, possibly even in the second half of the 2nd century B.C. The remainder of the article

discusses the Aramaic of *11Q^tgJob* in the light of Christian-Palestinian Aramaic, Targums *Onkelos* and *Jonathan*, Samaritan Aramaic, Qumran Aramaic and the Palestinian Targum.—D.J.H.

319. S. B. HOENIG, "Qumran Fantasies. A Rejoinder to Dr. Driver's 'Mythology of Qumran,'" *JewQuartRev* 63 (3, '73) 247-267. [Cf. § 16-402.]

Analysis of the relevant texts from Josephus and Hippolytus proves that G. R. Driver's identification of the Sicarii and the Zealots cannot be sustained. The article also takes issue with Driver on the Zealots and Masada, *bny šdwq* and *bny bryt*, *šdwqy* as a term for "heretic," the morrow of the sabbath, the date of Masada's fall, the date of Menahem's death, the Passover meal, the meaning of *šwḥ*, the expression *btlmwd*, and the deciphering of cryptic letters. [To be continued.] —D.J.H.

320. J. T. MILIK, "*Milkî-šedeq* et *Milkî-reša'* dans les anciens écrits juifs et chrétiens," *JournJewStud* 23 (2, '72) 95-144.

Transcriptions, French translations and commentaries on fragment 3 II of *11Q^tMelch*, the "Peshier on the Periods" from *4Q180-181*, fragment 2 of *4Q280* (*4Q^tTeharot D*), fragment 3 of *4Q275* (*4Q^tTeharot B*), fragment 10 of *4Q286* (*4QBerakot^a*) and fragment 4 of *4Q287* (*4QBerakot^b*). There are photographs of fragments 1 and 2 of *4Q280* and of fragment 10 of *4Q286*. In fragment 3 II of *11Q^tMelch* the term *mlky šdq* is used in expressions ("the inheritance of Milkî-šedeq" and "the lot of Milkî-šedeq") where the OT employs the name of God. Milkî-šedeq here is not an angel or the chief of the good spirits; he is a hypostasis of God, the transcendent God when he is at work in the world, God himself in the visible form in which he appears to men. In fragment 2 of *4Q^tAmram* [§ 17-328] and in fragment 2 of *4Q280* the figure of Milkî-reša' is undoubtedly an anti-type of Milkî-šedeq. These speculations are of pre-Essene origin. [To be continued.] —D.J.H.

321. J. MURPHY-O'CONNOR, "A Literary Analysis of Damascus Document XIX, 33—XX, 34," *RevBib* 79 (4, '72) 544-562.

In *CD* 19.33b—20.22b the *Grundschrift* was composed of 19.33b—20.1b plus 20.8b-13 plus 20.17b-22b. Its original unity was destroyed by the interpolation of 20.1c-8a and 20.13c-17a. The *Grundschrift*, a timid appeal for fidelity addressed to those who are loyal, must have been composed in the early part of the 1st century B.C. and may reflect the situation brought about by the death of the Teacher of Righteousness. 20.1c-8a must be dated to the Teacher's lifetime, and its insertion was inspired by antiquarian interest. Style, structure and content sharply differentiate 20.22c-34 from the rest of the Admonition. The phrase "these ordinances" in 20.27 anticipates the legal material that follows in the next column. This section, moreover, takes up the major themes of the previous part of the Admonition. It looks backward and forward, and links the two parts of *CD*; this bridge-section is the work of the compiler. The parallels with *1QS* 1.16—2.25a suggest the first quarter of the 1st century B.C. as the *terminus ad quem* for the compilation of the Admonition.

The literary analysis of the Admonition [§§ 15-376; 16-406, 727; 17-329, 333, 728] reveals that the compiler drew on four principal sources: a missionary document designed to win converts to the Essene reform (2.14—6.1); a memorandum whose purpose was to recall members of the community to more faithful observance (6.11—8.3); a document criticizing the ruling class in Judah for its lack of support for the Essene movement (8.3-18); a document conceived as part of an effort to stem the rising tide of disaffection within the community (19.33—20.22b). In addition, the compiler had at his disposition a fragment of community legislation (20.1c-8a) and in all probability a pesher on Num 21:18 (6.2-11). The interpolations fall into two distinct categories: those designed to reinforce the hortatory purpose of the compilation (3.15b-16a; 6.10b; 8.19; 19.10a; 20.13c-17a) and those which attribute opposition to the compiler's community to a single individual (4.19; 8.13). Both groups can be attributed to the compiler. The pressure generated by the existence of an organized group of apostates is the best explanation for the need for the compilation.—D.J.H.

322. J. A. SANDERS, "Palestinian Manuscripts 1947—1972," *JournJewStud* 24 (1, '73) 74-83.

A list of publications where the photographs and responsible transcriptions of Qumran and other Palestinian MSS can be found along with a list of study aids. This is a revision and expansion of the author's previous list published in *Journ BibLit* [§ 12-732].—D.J.H.

323. J. SCHMITT, "Le milieu baptiste de Jean le Précurseur," *RevSciRel* 47 (2-4, '73) 391-407.

John the Baptist is closer to Jeremiah, Ezekiel and Deutero-Isaiah than he is to the sages of the intertestamental period. The notion of the messiah who would restore the purity of Israel is central to his message. A survey of references in the Qumran literature to ablutions and purifications suggests that any conclusive judgment about John the Baptist and contemporary Essenism would be premature. The best parallels come from texts composed in the period of the Teacher of Righteousness (archaeological period Ia) and have to do with the expectation of an imminent eschaton, going out to the desert in fulfillment of Isa 40:3, and purificatory asceticism without a halakah of purity. The texts from period Ib, when many Pharisees joined the sect, are marked by tendencies to make more precise the cultic and moral conditions of Zadokite holiness, to attach the doctrine of purification to dualist thought, and to harmonize the Pharisaic patrimony with Essene rites. There are no significant parallels between these texts and the sayings of John the Baptist. In period II, which is contemporary with John, there is a tendency toward zealotism; due to the state of the texts and their publication it is difficult to determine with certainty the Qumran community's attitude toward purification in this period.—D.J.H.

324. P. W. SKEHAN, "A Liturgical Complex in 11QPs^a," *CathBibQuart* 35 (2, '73) 195-205.

A liturgical complex is investigated which goes from 11QPs^a 14.7 to 17.23, comprising Pss 135, 136, parts of 118, and 145, in that order, with inserts and a

(largely missing) subscription. These psalms provide unmistakable evidence of deliberate liturgical grouping, with a primary *locus* in the Jerusalem Temple precincts (Ps 135:2, 21), and a presumptive origin earlier than the 2nd century B.C. (the insert in Ps 135:6). The expanded *11QPs^a* texts are a reflection on the liturgy, rather than composition for a directly liturgical purpose. "This kind of delicate retouching of the last Psalms in the traditional Psalter gives us every reason to suppose that the standard collection of 150 Psalms was fixed before the 11Q form was derived from it."—R.J.K.

325. A. STROBEL, "Eine Richtigstellung zu ZDPV 88 (1972) S. 82," *ZeitDeutsch PalVer* 89 (1, '73) 80.

A correction of a point made on p. 82 of the author's article on the water system at Qumran [§ 17-729].

Dead Sea Scrolls, cf. § 18-62.

Jewish Backgrounds

326. Y. BAER, "yrwšlym bymy hmrđ hgdl ('l yswd byqwrt hmqwrwt šl ywspws w'gdwt hḥwrbn)" [Jerusalem in the Times of the Great Revolt (based on the source criticism of Josephus and Talmudic-Midrashic legends of the Temple Destoration)], *Zion* 36 (3-4, '71) 127-190.

A detailed analysis of Josephus' description of the last days of Jerusalem leads to these conclusions. (1) The relations between Josephus and the leadership of the revolt are described in the *Life* on the basis of his original contemporary notes. In the *War* he rendered the same material in a distorted and twisted way. (2) Josephus could have known about the events within beleaguered Jerusalem from rumors only. He shaped the frame for his information from Greek historical and polemical writings. (3) For the very last days of the siege and fall Josephus and Tacitus used a common source written by a Roman military expert. But Josephus has distorted and falsified the source. (4) Archaeological finds at Masada teach us much better about the character and events of the revolt than Josephus' descriptions and "speeches" do. (5) Josephus' tales about hatred, sins, cruelty and massive self-destruction in Jerusalem have to be discounted by and large as so many tendentious inventions. The people fought united for the holiness of their way of life and their city. (6) The legends about the fall of Jerusalem found in Talmudic literature are based on Josephus' tales and on late Christian legends. The stories about the escape of Yohanan ben Zakkai are a transferring to Yohanan of what Josephus had told about himself combined with material about flight from a beleaguered city taken from handbooks of military strategy.—D.J.H.

327. E. BREECH, "These Fragments I Have Shored Against My Ruins: The Form and Function of 4 Ezra," *JournBibLit* 92 (2, '73) 267-274.

Despite the various explanations of *4 Ezra* proffered by G. H. Box, R. H. Pfeiffer and W. Harnisch, it is the conviction of this paper that the structure and meaning of the work are mutually determinative. The formal principle which structures *4 Ezra* is what may be called the pattern of consolation. 3:1—9:22 forms a triptych which expresses the problematic arising from the destruction of Jerusalem. The section 11:1—13:58 is as carefully organized as the rest of the

book. It is made up of dream visions, Ezra's personal responses, angelic interpretations and then the narrative sections. Chap. 14 is an epilogue and cannot be drawn into the pattern of consolation.—S.B.M.

328. A. BYATT, "Josephus and Population Numbers in First Century Palestine," *PalExplQuart* 105 (1, '73) 51-60.

Josephus' claim in *War* 3.43 that even the smallest village in Galilee contained above 15,000 inhabitants cannot be accepted. But apart from this, when we combine his general descriptions with the scattered numbers and the details presented in his narratives, the evidence of Josephus is generally found to be consistent with itself. This procedure suggests that the total population of 1st-century Palestine was approximately 2,265,000. The population of Jerusalem and environs (Bethphage, Bethany, etc.) is estimated at 220,000. At the times of the great festivals, the presence of over 1,000,000 persons in Jerusalem seems feasible, but Josephus' number of 2,500,000 (*War* 6.422-426) seems unreasonable.—D.J.H.

329. J. CAZEAUX, "Aspects de l'exégèse philonienne," *RevSciRel* 47 (2-4, '73) 262-269.

A literary analysis of three passages from Philo's writings (*De Fuga et Inventionem* 121-124 and 177-201; *De Congressu* 61-62) in an effort to understand his method of composition.

330. M. F. COLLINS, "The Hidden Vessels in Samaritan Traditions," *JournStud Jud* 3 (2, '72) 97-116.

(1) Josephus' account in *Antiquities* 18.4.1 of the Samaritan prophet-figure who promised to reveal the sacred vessels buried on Mount Gerizim by Moses shows that the Samaritans had, by that time, developed their own tradition of the hidden vessels. (2) In the apocrypha and pseudepigrapha Jeremiah concealed the vessels until the eschatological age when either God or, in one tradition, Aaron and Moses would reveal them; in rabbinic literature Josiah replaces Jeremiah, and Elijah restores the vessels in the messianic age. In this literature the sacred vessels have messianic significance. (3) Evidence from Qumran, Philo and the NT establishes the expectation of an eschatological prophet like Moses; in some circles he was identified with the messiah. (4) The expectation of an eschatological prophet like Moses was held by at least one group of Samaritans in the 1st century as Josephus' account indicates. (5) The tradition developed in Samaritanism so that by the 4th century the Elijah typology had been assimilated to Moses himself as the Taheb. (6) The tradition of the hidden vessels had several functions in Samaritanism: (a) the exaltation of Moses as the great prophet, (b) the sanctification of Mount Gerizim as the rightful place of worship, and (c) the restoration of true worship in the eschatological age. (7) As a result, Pseudo-Philo (25.10) and the rabbis countered this tradition with another tradition of the hidden idols on Gerizim.—D.J.H.

331. A. DÍEZ MACHO, "Le Targum palestinien," *RevSciRel* 47 (2-4, '73) 169-231.

A targum aims to translate the text, not to comment upon it; a verse-by-verse commentary is a midrash, not a targum. The representatives of the Palestinian

Targum are *Pseudo-Jonathan*, the *Fragmentary Targum*, the Cairo Geniza fragments, *Neofiti I*, and the targums from Qumran. The Aramaic of the Palestinian Targum (especially in *Neofiti I*) is contemporaneous with that of the Qumran targums and represents the colloquial as opposed to the literary form of the language. On many important points the Palestinian Targum contradicts the halakah of the Mishnah and presumably transmits a pre-Mishnaic tradition. Other factors (biblical text, geographical references, polemical tendencies, names for God, etc.) confirm this dating. The Palestinian Targum is important as the link between the OT and halakic tradition of the Tannaitic period, as an aid in interpreting both OT and NT texts, as a means of investigating the Semitic substratum of the Gospels and Acts, and as a tool in NT textual criticism.—D.J.H.

332. R. GOETSCHEL, "Le Midrash de la Seconde Pâque," *RevSciRel* 47 (2-4, '73) 162-168.

The Second Passover whose institution is described in Num 9:1-14 is placed in a context of failure or at least incompleteness by *Sifre* on Num 9:5. By identifying the men of Num 9:6 with those who carried Joseph's coffin or with Mishael and Elzaphan of Lev 10:4 or with those who had an obligation to bury someone, *bSukkah* 25a suggests that those who have been rendered impure in the service of the Law may partake of the Second Passover. Finally, by limiting participation to individuals *bPes* 60b refuses to confuse the exception with the rule.—D.J.H.

333. R. GOLDENBERG, "The Deposition of Rabban Gamaliel II: an Examination of the Sources," *JournJewStud* 23 (2, '72) 167-190.

Both Talmuds offer versions of Gamaliel's deposition, but neither presents a simple and coherent account. Both are composite accounts; they expand what may be presumed were earlier versions and insert extraneous interpolations. The Babylonian recension (*bBer* 27b-28a; cf. *bBekh* 36a) is dependent on the Palestinian (*pBer* 4.1.7c-d). Independent interpolations break each version of the story into two parts, the first of which may have been an original "harsh" story of deposition, and the second a later attempt by Gamaliel's disciples to put the story in the best possible light. The narratives show a long history of development and are full of anachronism and inconsistency. "Taking the whole evidence into consideration, we may conclude that some serious disturbance interrupted the period of Gamaliel's leadership," a disturbance probably connected with a power struggle revolving around Gamaliel, Eleazar and Joshua. The issue must have been more serious than the trivial reasons offered in the story, but little precision is possible. Beyond these conclusions, the sources may not be relied upon as historical records, though they do show us indirectly some of the attitudes of those who formed and transmitted them.—A.J.S.

334. K. HRUBY, "Exégèse rabbinique et exégèse patristique," *RevSciRel* 47 (2-4, '73) 341-372.

A comparison of rabbinic and patristic (especially from Justin's *Dialogue with Trypho*) interpretations concerning topics such as circumcision, the figure of Enoch, the exegesis and interpretation of Ps 110, and the visit of the three men to Abraham in Gen 18:1-16.

335. K. KOCH, "Messias und Sündenvergebung in Jesaja 53—Targum. Ein Beitrag zu der Praxis der aramäischen Bibelübersetzung," *JournStudJud* 3 (2, '72) 117-148.

A verse-by-verse comparison of the Masoretic text of Isa 52:13—53:12 with the corresponding section of Targum *Jonathan* to the Prophets shows that the Targumist has done nothing more than to follow the basic principles of translation which served him in other places in his effort to present to his circle of readers a completely clear and simple version of Scripture. Thanks to the Targumist's literary skill, the Aramaic text is structured more rigidly than the Hebrew is. In the Targum the stages of the life of the Servant, who is identified with the messiah, are clearly delineated: accession to the throne as the fulfillment of Israel's hope, the dispersal of the Gentiles, and the issuing of a proclamation which astonishes foreign kings (52:13—53:1 + 2a?); the starting up of a holy race in Israel, within which the messiah resides in holy splendor (53:2); the suppression of the foreign states which lose their power (53:3); intercession for sinful Israel, the building of the Temple, the vicarious execution of the foreign leaders and the godless of the people, entrance of the remnant into the messianic kingdom and submission to the Law (53:4-11); division of the spoils taken from the heathen, the submission of the transgressors and forgiveness for them (53:12-13). The themes of petition and forgiveness are emphasized more in the Targum than they are in the MT. While the Targumist does not deal directly with the Servant's violent death, an attentive reader could have inferred this from Isa 53:12; such an inference seems to have been drawn in *4 Ezra* 7.29 and *1 Cor* 15:3.—D.J.H.

336. R. LEIVESTAD, "Das Dogma von der Prophetenlosen Zeit," *NTStud* 19 (3, '73) 288-299.

According to *tosSot* 13.2 the spirit of prophecy ceased with the last of the canonical prophets. This rabbinic view is closely connected with the formation of the canon and is a necessary corollary to the belief that everything was revealed to Moses on Sinai. It has its roots in three motifs which were already traditional in the time of Jesus: the lamentation of the lack of prophets, polemic against so-called prophets, and the expectation of an eschatological revival of prophecy. It would have been difficult for the scribes to join in calling John the Baptist a prophet without admitting that the eschatological age had arrived.—D.J.H.

- 337r. G. MAIER, *Mensch und freier Wille* [cf. *NTA* 16, p. 126].

G. W. E. NICKELSBURG, *JournBibLit* 92 (2, '73) 293-296.—The author has provided a useful comparison of Josephus' statements on *heimarmenē* and the earlier sources. He correctly sees in the *Psalms of Solomon* a view regarding free will which quite closely approximates Josephus' description of the Pharisees. He argues convincingly that certain expressions in the Qumran scrolls which are often cited as evidence for belief in some degree of free will are really biblical clichés. While his assumption that the Qumran literature reflects a unified theology seems overdrawn, his study has substantiated the basic accuracy of Josephus' account of this facet of Essene theology. Much less convincing is his claim that Josephus' description of the Sadducees is directly dependent on Sirach. Also, the parallels between the whole of *1QS* 3.13—4.26 and Sir 15:11—17:20 are probably closer and more numerous than M allows. This raises the possibility that the polemics in Sir 15:11-20 are directed against an earlier form of the deterministic tradition

which emerges later in *1QS* 3.15-18. Finally, M's contention that Paul's predestinarian argument in Rom 9—11 is Essene and anti-Pharisaic adds to the mystery of the former Pharisee who could write Phil 3, Gal and Rom 1—8.—D.J.H.

338. J. NEUSNER, "The Traditions Concerning Yohanan ben Zakkai: Reconsiderations," *JournJewStud* 24 (1, '73) 65-73.

A reconsideration of the author's *Development of a Legend* (1970) in the light of his subsequent works on the pre-70 traditions about the Pharisees and on Eliezer ben Hyrcanus. (1) *Development of a Legend* was based on a corpus of traditions far too limited in extent to make possible substantial form-critical, form-historical, and literary- and historical-critical inquiries. (2) The importance of the attestation of pericopes by Yohanan's colleagues and successors was not taken into consideration. (3) A history of the forms used for the composition of the Yohanan corpus is impossible, for this corpus, unlike those concerning the Houses and Eliezer, lacks a disciplined redactional-formal structure. (4) The most important difficulty in *Development of a Legend* is the tendency to take at face value far too much of what is alleged by the various sayings and stories. Despite these problems, the work is not entirely unsuccessful in tracing the evolution of the traditions and legends reported about Yohanan ben Zakkai.—D.J.H.

339. V. NIKIPROWETSKY, "Réflexions sur quelques problèmes du quatrième et du cinquième livre des Oracles Sibyllins," *HebUnCollAnn* 43 ('72) 29-76.

The fourth and fifth books of the *Sibylline Oracles* are closely related to the third book. Book 4 was written ca. A.D. 80, and Book 5 between 117 and 130. The arguments of A. Peretti for Essene influence on Book 4 are presented and refuted in detail; he is guilty of *comparitisme indiscipliné* in failing to recognize the common biblical roots of many motifs. The arguments of B. Noack [§ 8-1183] that the ritual washings in Book 4 are Essene are also rejected, but his argument that Book 4 originated in Egypt is endorsed. There are no Christian interpolations in Book 4 or Book 5; 5.256-259 refers not to Christ but to a Jewish messiah modelled on Moses and Joshua. The astrological passages in Book 5 (esp. 512-531) are not scientific but superficial imitations. Finally, the presentation of Judaism in each book is related to the historical circumstances in which it was written.—J.C.

340. M. PHILONENKO, "La littérature intertestamentaire et le Nouveau Testament," *RevSciRel* 47 (2-4, '73) 270-279.

For the intertestamental literature there is a need for reliable editions of the texts, concordances, and a comprehensive introduction. In editions of the NT text, allusions to and quotations of intertestamental writings should be identified. In grammars of NT Greek, lexicons and commentaries the intertestamental writings should be accorded far more attention than has been in the case in the past.—D.J.H.

341. J. M. SÁNCHEZ CARO, "La recensiones Targúnicas. Estudio de T. Deut 1. 1," *Salmanticensis* 19 (3, '72) 605-634.

This is a literary-critical study of the Targums to Deut 1:1, and the conclusions reached are, of course, limited thereto. Examining first the biblical text itself and then its Targums (*Neofiti*, *Pseudo-Jonathan*, etc.), several conclusions are reached.

Pseudo-Jonathan and the *Fragmentary Targum* are two different recensions of the same paraphrastic interpretation. *Neofiti* presents a more clearly structured text than either of these. The British Museum's MS Or 10794 is more likely a recension or revision of *Neofiti* and differs little from it. Deut 1:1 is a good illustration that *Onkelos* is not prior to the Palestinian Targum. Various interpretations of the LXX and the Vulgate agree substantially with those of the Targums.—S.B.M.

342r. P. SCHÄFER, *Die Vorstellung vom heiligen Geist in der rabbinischen Literatur*, Studien zum Alten und Neuen Testament 28 (Munich: Kösel, 1972), 186 pp.

S. C. REIF, *JournSemStud* 18 (1, '73) 156-162.—The author's own justification of his treatment of the well-established connection between the *rûaḥ haqqôdeš* and the spirit of prophecy is that all the relevant material is here presented and evaluated for the first time; but it is precisely this part of the work which is thinnest. The attempt to identify *pšt* and *drš* with the literal sense and the "deeper" sense respectively cannot be maintained for the early rabbinic literature. Did any reputable rabbinic scholar ever propose that the *rûaḥ haqqôdeš* was a personification (let alone a hypostasization), or is the constant recurrence of this judgment something of a polemic to enlighten misguided Christian theologians? The theory that the idea of the continued activity of the *rûaḥ haqqôdeš* originated in mystical sources peripheral to mainstream rabbinic Judaism is not supported with concrete evidence. Unfortunately, no discussion is offered on the relationship between the *š'ekînâ*, the *rûaḥ haqqôdeš* and the *bat qôl*. Other detailed criticisms are also presented.—D.J.H.

343. A. THEOCHARĒS, "Hē ennoia tēs Sophias en tō bibliō tou Aithiopikou Enōch" [The Concept of Wisdom in the Ethiopic Book of Enoch], *DeltBibMel* 1 (4, '72) 287-311.

References to wisdom are rare or totally lacking in those sections of *1 Enoch* which derive from the 2nd century B.C., while such references are distinctly numerous in the Book of Admonition (chaps. 91—105) and the Similitudes (chaps. 37—71), both of which date from the 1st century B.C. The Book of Admonition contains many conceptual similarities and shares many common themes with Sirach. However, these similarities are only terminological, not substantive, since the concept of wisdom in the Book of Admonition is eschatological and apocalyptic rather than ethical and historical. The concept of wisdom in the Similitudes is also distinctly apocalyptic.—Th.S.

344. É. TURDEANU, "L'Apocalypse d'Abraham en slave," *JournStudJud* 3 (2, '72) 153-180.

The Slavic MSS of the *Apocalypse of Abraham* are grouped under these four headings: the complete Russian version, the abridged Russian version, the first abridged southern version, and the second abridged southern version. For each group there is a listing of MSS and editions, a summary of contents with an analysis of the MSS relationships, and observations regarding the origin and diffusion of the various MS types.—D.J.H.

345. J. VANDER KAM, "The Theophany of Enoch I 3b-7, 9," *VetTest* 23 (2, '73) 129-150.

A verse-by-verse commentary on *1 Enoch* 1.3b-7, 9, which concentrates primarily on the OT background of the theophany. The commentary takes the Greek text of *1 Enoch* as its basis, but the readings of the Ethiopic version, where they diverge from the Greek, have been noted. The study documents (for this passage at least) A. Dillmann's contention that the author of *1 Enoch* intended to base everything which he wrote upon the ancient faith and Holy Scriptures of his people.—D.J.H.

346. S. ZEITLIN, "The Plague of Pseudo-Rabbinic Scholarship," *JewQuartRev* 63 (3, '73) 187-203.

S. H. Levey [§ 17-743], who asserts that he found out the well-kept secret that Simeon ben Zoma was a Christian and believed in the virgin birth, the Trinity and the incarnation, "is totally wrong and betrays his lack of understanding of the Talmud." If indeed Simeon ben Zoma was an apostate renegade who became a Christian, no *hālakôt* would be quoted in his name.—D.J.H.

Greco-Roman Backgrounds

347. C. J. HEMER, "The Edfu Ostraka and the Jewish Tax," *PalExplQuart* 105 (1, '73) 6-12.

A sketch of the Egyptian practice of the *fiscus Judaicus* in the light of the tax receipts from Apollinopolis Magna (Tell Edfu; *CPJ* 160-229), supplemented by an important papyrus from Arsinoë (*CPJ* 421) and a later document from Karanis (*CPJ* 460). As far as the evidence permits us to judge, Domitian merely followed a precedent set by Vespasian. The severity was no innovation on the part of Domitian, nor was it visibly eased by Trajan or even later. There is the possibility that Domitian made new categories of people liable, but we cannot substantiate this possibility from the receipts. The legend on the coinage issued by Nerva (*fisci Iudaici calumnia sublata*) probably refers to the false accusations by which people were delated to the authorities in Domitian's time.—D.J.H.

348. P. KERESZTES, "The Jews, the Christians, and Emperor Domitian," *VigChrist* 27 (1, '73) 1-28.

Suetonius' presentation of Domitian's new approach to the *fiscus Iudaicus* makes it clear that Domitian made the collection most stringent as part of his vicious campaign to obtain money to replenish the depleted imperial treasury by any and all means. Gentiles turning to Judaism did not enjoy the privileges of born Jews and were subject to the repressive actions of Roman authorities who were trying to confine Judaism within racial limits. Going one step further, Dio Cassius adds that the numerous Gentiles turning to Judaism were punished for "atheism." Flavius Clemens, his wife and others accused of "living a Jewish life" were proselytes to Judaism. Eusebius' report that one Flavia Domitilla, a niece of the consul Flavius Clemens, was victimized by Domitian on account of her confession of Christianity, should be accepted as accurate. A connection between this persecution and Domitian's aspirations to divine status cannot be ruled out and is even likely in view of Eusebius' reports, *1 Clement*, the correspondence between Pliny and Trajan, and Rev.—D.J.H.

The Early Church

349. E. L. COPELAND, "Nomos as a Medium of Revelation—Paralleling Logos—in Ante-Nicene Christianity," *StudTheol* 27 (1, '73) 51-61.

In ante-Nicene Christianity there was the beginning of an apologetic whereby *nomos* was used as an interpretative principle to enhance the understanding of the universal meaning of Jesus of Nazareth—paralleling the usage of *logos* with similar motivation—but this *nomos*-strand of apologetic, unlike that associated with *logos*, remained undeveloped. In Stoic usage the two terms were inseparable; *nomos* was viewed as the ethical expression of *logos*. Irenaeus, Tertullian, Clement of Alexandria, the *Shepherd* of Hermas, and Justin Martyr describe Jesus as the *nomos*. This Christology remained undeveloped for various reasons: the complications involved in the term, the possibility of its encouraging antinomianism, its lack of dynamism, and the absence of an adequate biblical precedent.—D.J.H.

350. J. DANIELOU, "Bulletin d'histoire des origines chrétiennes," *RechSciRel* 61 (2, '73) 233-276.

The bulletin is divided into three major sections: (1) Jewish Christianity, (2) Justin, Clement and Tertullian, and (3) "archaic" theology. Twenty recently published books are discussed.

351. J. J. GUNTHER, "The Fate of the Jerusalem Church. The Flight to Pella," *TheolZeit* 29 (2, '73) 81-94.

The article offers alternate interpretations for the evidence gathered by S. Sowers [§ 15-691]. The murder of James must have strengthened the Jerusalem church's expectation of coming divine punishment and diminished the church's willingness to remain in Jerusalem indefinitely. The information from the NT and Josephus points to the beginning of the siege under Cestius Gallus in September or October of A.D. 66 as the most likely occasion for the exit. The safest route for Jerusalem Christians was toward the south or southeast. They may have taken advantage of the relative peace prior to the campaign of Vespasian in the spring and summer of 67 to cross the Jordan.

In the spring and early summer of 67, Christian Judeans escaping to Pella would have eluded Roman attention or wrath, or both. Scout-messengers from the Jerusalem church must have prepared the way for the gathering of Judean and Galilean refugees at Pella. There they drew up an official list of "successors of James" and gave primacy to Simeon the son of Clopas. Was it here that Matthew compiled the logia of Jesus? To what extent did apocalyptic disappointment, the Roman victory and prophetic discontent release centrifugal forces (i.e. linguistic, regional and theological cleavages) within the community? Subsequently did more believers remain at Pella or return to Jerusalem or gradually to their ancestral homes? Was Kokaba of Basanitis chosen at this time for (re-)settlement from Pella or from all over Palestine during the Bar Kokhba revolt?—D.J.H.

352. I. H. MARSHALL, "Palestinian and Hellenistic Christianity: Some Critical Comments," *NTStud* 19 (3, '73) 271-287.

The boundary between Palestinian Judaism and Hellenistic Judaism is a very

fluid one, and the distinction cannot be made the basis of clear geographical or cultural divisions. We cannot claim that there was a rigid separation between two linguistic groups in the Jerusalem church, nor can we definitely equate "Hebrews" and "Hellenists" in Acts 6:1 with "Aramaic-speaking" and "Greek-speaking" Jews respectively. A further objection to the Palestinian-Hellenistic schematization of early Christianity lies in the comparatively short space of time which was available for the alleged developments. Also, a differentiation between Hellenistic Jewish and Hellenistic Gentile churches in the early period is entirely without foundation; no specifically Hellenistic Gentile Christianity is to be found in the NT. It would be more appropriate to work in terms of (a) Palestinian Judaism and Diaspora Judaism and (b) Jewish and non-Jewish (i.e. Hellenistic) thought, provided that in both cases we are careful to avoid drawing rigid boundaries between the entities concerned.—D.J.H.

353. J. M. PETERSEN, "Some Titular Churches at Rome with Traditional New Testament Connexions," *ExpTimes* 84 (9, '73) 277-279.

To what extent can the Roman churches of San Clemente, Santa Pudenziana and Santa Prisca be linked to Clement (Phil 4:3), Pudens (2 Tim 4:21), and Prisca or Priscilla (Acts 18:2; Rom 16:5; 1 Cor 16:24)? At these three churches, and at most of the other titular churches, there is considerable evidence for the existence of houses in Rome where Christian worship almost certainly took place in the first three centuries of our era. But at present it seems impossible to link any of them with NT personages. The existence of these "house churches" should not be cited as evidence in favor of holding services in ordinary rooms today.—D.J.H.

354. C. C. RICHARDSON, "A New Solution to the Quartodeciman Riddle," *Journ TheolStud* 24 (1, '73) 74-84.

A statement of the problem, a review of the sources, and a criticism of previous solutions. We must assume that there were two types of Quartodecimans. (1) The conservative Quartodeciman practice, while defended by the Synoptic dating, had its primitive origins in a natural continuation of the Jewish festival of Passover. Chronology had significance only in the debate against this group. The leading Roman and Asiatic theologians were united against this observance as smacking of Judaism and concurred in upholding John's dating. (2) The newer Quartodeciman observance, while using John's chronology, was really determined by the cult of martyrs. Here the dispute between the Westerners and the newer type of Quartodecimans had merely to do with the question when to terminate the fast, whether on the 14th or on the following Sunday. "In neither case is the dating of the Passion illuminated. The most that can be said is that the Synoptic record was earlier disseminated in Asia Minor than the Johannine, simply because the latter was not known to Polycarp, and was the natural recourse of the conservatives."—D.J.H.

355. K. STALDER, "Apostolische Sukzession und Eucharistie bei Clemens Romanus, Irenäus und Ignatius von Antiochien," *IntKirchZeit* 62 (4, '72) 231-244.

As a member of an ecumenical commission preparing the theological foundation for intercommunion, the writer presented an interpretation of apostolic succession which met with some approval, and he now shows that his viewpoint is found in

three early church Fathers. Against the Gnostics Irenaeus argues that orthodoxy exists where there is apostolic succession. This reasoning, however, seems based on a fortunate circumstance and does not indicate an essential link between correct doctrine and apostolic succession. An essential connection may be sought in the background of Gal 2:2. [To be continued.]—J.J.C.

356. W. C. VAN UNNIK, "The Interpretation of 2 Clement 15,5," *VigChrist* 27 (1, '73) 29-34.

From the whole fabric of the passage in which it appears, it is evident that *heautois* in 2 Clement 15.5 should be taken with *mē phthonēsōmen* and translated "we ourselves." The translation "each other" or "mutually" would not make sense and is pointless in the context.—D.J.H.

357. J. A. WOODHALL, "The Eucharistic Theology of Ignatius of Antioch," *Communio* 5 (1, '72) 5-21.

Ignatius views the Eucharist as contributing to immortality, a support of the faith, a sacrificial action and sacrament of the unity of the church. His demand for authorized Eucharists stems from his pastoral concern to assure the unity of the Christian with the Father through Jesus Christ. For Ignatius the body of Christ is the church and is the Eucharist. A believer could not claim one and reject the other. Church and Eucharist are necessary complements, and their demonstrable unity guarantees unity with the Father through Christ.—E.J.K.

358. F. M. YOUNG, "Temple Cult and Law in Early Christianity. A Study in the Relationship between Jews and Christians in the Early Centuries," *NTStud* 19 (3, '73) 325-338.

The peculiar position of the church in the Greco-Roman world was the result of Jewish rejection beginning with the condemnation of Jesus and continuing in the world-wide persecution of his followers. Hostility was occasioned not so much by the claim that Jesus was the Messiah but rather by a preaching of repentance and reform in line with that of the OT prophets. The rejection by the Jews produced uncertainty in the church. Some tried to tone down the criticisms implicit in the traditions and stressed the continuity with Judaism; others tried to rationalize their position by a radical reinterpretation of all the characteristics of Judaism in terms of the moralizing or spiritualizing tradition. The crucial stage is reached in Hebrews, where Christological arguments make rejection of Judaism essential and return to Judaism apostasy. But the church refused to renounce the Jewish heritage absolutely, and so it remained dangerously poised between its Jewish past and its non-Jewish present.—D.J.H.

Gnosticism

359. L. H. MARTIN, JR., "The Anti-philosophical Polemic and Gnostic Soteriology in 'The Treatise on the Resurrection' (CG I, 3)," *Numen* 20 (1, '73) 20-37.

The theme of the treatise is gnostic soteriology, which can be understood only from the author's view of the world, the situation that calls for salvation. The work contains a polemic against philosophers and philosophy, regarded by the author as paradigmatic of existence in the world. Analysis of the language in comparison

with the Platonic language of the second Sophist movement shows that the polemic is directed against Sophists. Faith is extolled at the expense of persuasion; the content is revelation, not reasoning from the world. The world itself is characterized by the author as evil, diminution, dissolution, death. Whereas the philosopher seeks to redeem the world by reason and the search for an order immanent in it, the anticosmic Gnostic can find salvation only in a hypercosmic principle, one that is in the revelation brought by the Savior. Through this, man can realize the reality of the self as the embodied All and thus transcend his condition.—G.W.M.

360. E. P. MEIJERING, "Some observations on Irenaeus' polemics against the gnostics," *NedTheolTijd* 27 (1, '73) 26-33.

Irenaeus places the gnostic systems against the background of the various philosophical systems. We should see him as an apologist and polemicist eager to find any argument which could be used against his opponents. "His own system, which can be reconstructed from his writings, is in clear opposition to both the Gnostic and philosophical systems. He believes in the one God, whose powerful will is the cause of creation and the cause of the history of salvation, a history which will find its fulfillment in the resurrection of the flesh. No Gnostic and no philosopher could possibly have agreed with this. But the philosophers did provide him with an arsenal of rational weapons, from which Irenaeus does not fail to draw."—D.J.H.

361. J. E. MÉNARD, "Littérature apocalyptique juive et littérature gnostique," *RevSciRel* 47 (2-4, '73) 300-323.

Apocalyptic literature arose from the attempt to escape the political, economic and social troubles facing the Jewish people of the time. Dualism and pessimism are the atmosphere of these writings; demonology is an especially important theme. Gnosticism shares these attitudes with apocalyptic, but it goes beyond apocalyptic in rediscovering the interior self, that spark of divinity, that unity parcelled out in all the divine sparks. It is in recognizing the divine "me" that man knows God; he is no longer the biblical God who reveals himself to man. Even more than Jewish apocalyptic which does remain attached to history, Gnosticism is the definitive escape from an evil and deceiving world whose rulers are nothing but a symbol of evil.—D.J.H.

362. A. ORBE, "La cristología de Justino gnóstico [Hipol., Ref. V 26,29-32]," *EstEcl* 47 (182-183, '72) 437-457.

The Christology contained in the *Book of Baruch* of the Gnostic Justin has been neglected in scholarship but merits a detailed study. Justin is dependent to a large extent, though tacitly, on the Gospel of Luke. He treats Jesus as the son of Joseph and Mary, in the Lukan sense, and implicitly as different from all other men in that he is also the person of the Son of God, the highest Good. The boy Jesus receives a revelation from the angel Baruch, and the scene confirms his mission as Savior of men. The crucifixion is the central act of redemption, and in it Jesus abandons the lower parts of himself to their origin while his spirit ascends to the Good. In the saving act of the Son of God all men are called to a gratuitous entry into the kingdom of the supreme Good.—G.W.M.

363. G. QUISPÉL, "Gnosis and the New Sayings of Jesus," *Eranos Jahrbuch* 38 ('69) 261-296.

The *Gospel of Thomas*, written at Edessa in the course of the 2nd century, contains Jewish-Christian sayings and views which arose independently of our canonical Gospels. These new sayings make us doubt whether the exclusively eschatological interpretation of primitive Christianity and of Jesus is correct. We must now consider the possibility that Jesus was not only an eschatological prophet but also a teacher of wisdom. Those responsible for preserving these sayings were probably convinced that they had inherent divine power. The collection also contains elements of Encratism; indeed, Edessa was the center and origin of a powerful Encratite movement. But if the *Gospel of Thomas* was written at Edessa, then it is almost impossible that this writing is gnostic. Furthermore, according to the criteria of the Messina conference of 1966, Encratism and the *Gospel of Thomas* do not belong to the realm of Gnosticism.—D.J.H.

364. K. RUDOLPH, "Gnosis und Gnostizismus, ein Forschungsbericht. Schluss," *TheolRund* 38 (1, '73) 1-25. [Cf. § 17-1224.]

This installment deals with Alexandrian Gnosticism and with Platonism and Gnosticism.

365. R. VAN DEN BROEK, "The Shape of Edem according to Justin the Gnostic," *VigChrist* 27 (1, '73) 35-45.

To the third of the unbegotten principles of the universe, called Edem or Israel, Justin the Gnostic assigned the external appearance of a half-maiden, a virgin above and a viper below. The same external appearance is typical of Isis-Thermouthis, who was depicted as a composite being, a woman above and a coiling serpent below. Moreover, there are several other characteristics which are common to Edem and Isis-Thermouthis. Justin must have lived in Egypt at least for a while, probably in Alexandria. Everything in his system that seems to be typically Jewish could equally well be Jewish-Christian.—D.J.H.

NOTES ON JOURNALS

Bible et Vie Chrétienne ceased publication with no. 108 (December, 1972); it will be replaced by a series of *cahiers*.

Revue du Clergé Africain ceased publication with vol. 27, no. 6 (1972).

Unitas ceased publication with vol. 20, no. 1 (1968).

Bulletin of the John Rylands Library became *Bulletin of the John Rylands University Library of Manchester* with vol. 55, no. 1 (autumn, 1972), following the merger of the John Rylands Library with the Manchester University Library on 19 July 1972.

Concordia Theological Monthly became *CTM* with vol. 44, no. 1 (1973).

Évangile became *Cahiers Évangile* with vol. 54, nos. 1-2 (1973).

Several recently inaugurated journals will be covered by *NTA*:

Instituto Superior de Estudios Eclesiásticos Libro Anual (Mexico City): vol. 1, 1971-72.

Journal of Theology for Southern Africa (Rondebosch): no. 1, 1972.

Neotestamentica (Pretoria): vol. 1, 1967.

Ohio Journal of Religious Studies (Cleveland): vol. 1, no. 1, 1973.

In addition, the List of Journals has been revised to include a number of changes in place of publication, other corrections, and periodicals whose coverage by *NTA* begins with this issue.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

W. BARCLAY, *Introducing the Bible* (Nashville—New York: Abingdon, 1973, paper \$1.45), 155 pp. Bibliography. Indexed. ISBN: 0-687-19487-3.

After brief remarks on the beauty and importance of the Bible, the author explains how the OT was formed and how the NT "came to be what it is today." He then offers information and observations on the Apocrypha. Chapters on how to study the Bible and on inspiration, along with a list of study aids, are also included. The volume is intended for lay persons, students and church-school teachers.

W. BARCLAY, *Many Witnesses, One Lord* [1963] (Grand Rapids: Baker, 1973, paper \$1.50), 128 pp. Bibliography. LCN: 63-10831. ISBN: 0-8010-0595-7.

Paperback reissue of the 1963 edition [NTA 8, p. 277].

G. BORNKAMM, *The New Testament. A Guide to Its Writings*, trans. R. H. Fuller and I. Fuller (Philadelphia: Fortress, 1973, paper \$3.25), viii and 166 pp. Bibliography. Indexed. LCN: 73-79009. ISBN: 0-8006-0168-8.

English translation of *Bibel—das Neue Testament* [NTA 16, p. 230]. The translators have adapted the bibliography to the needs of an English-speaking audience.

F. F. BRUCE, *The Message of the New Testament* (Grand Rapids: Eerdmans, 1973, paper \$1.95), 120 pp. Bibliography. Indexed. ISBN: 0-8028-1525-1.

Written for the non-specialist, this volume surveys the whole NT in an effort to bring out the individuality of the writers and their contributions toward the overall Christian message. After discussing Mk, B deals with the Pauline epistles, Lk-Acts, Mt, Heb, Rev, general letters, and Jn. By way of conclusion the author emphasizes the themes of Christology, fulfillment of the OT, salvation and hope.

Das Buch der Bücher. Neues Testament. Einführungen, Texte, Kommentare (Munich: Piper, 1972, DM 29.80), 496 pp., 2 maps. Indexed. ISBN: 3-492-01980-3.

This volume brings together those NT texts which are considered the most important for showing how Christianity developed and presents them in German translations along with brief explanations focusing on the literary form of the texts, their religious and historical background, their place in the history of early Christianity, and their theological importance. The texts are not arranged according to their traditional sequence but are grouped according to this pattern: John the Baptist, Jesus, the preaching of Jesus Christ, the earliest church and the beginning of its mission, the narratives of the Jesus-tradition, the words of Jesus, the Synoptic Gospels, Paul, the letters of the Pauline school, Acts, Jn and 1—3 Jn, Rev, Heb, and the Catholic Epistles. The volume is edited by G. Iber with H. Timm and includes a foreword by G. Bornkamm. There is a companion volume for the OT edited by H.-M. Lutz, H. Timm and E. K. Hirsch.

A. GRABNER-HAIDER, *Semiotik und Theologie. Religiöse Rede zwischen analytischer und hermeneutischer Philosophie* (Munich: Kösel, 1973, paper DM 28), 230 pp. Bibliography. Indexed. ISBN: 3-466-20156-x.

This volume seeks to sketch the prospective results in applying the methods of linguistic analysis to theology. After describing the origins of semiotics and explaining matters such as syntax, semantics and pragmatics, the author presents a lengthy chapter on analytical philosophy and hermeneutics. The final section is concerned with semiotics and the language of religion and theology.

A. M. HUNTER, *Introducing the New Testament* (3rd rev. ed.; Philadelphia: Westminster, 1973, paper \$3.50), viii and 216 pp. Bibliography. Indexed. LCN: 72-7110. ISBN: 0-664-24965-5.

In revising his introduction (previous editions appeared in 1945 and 1957) the

author has maintained the same general format and layout but has rewritten much of it in an effort to incorporate new developments in NT research. The main part of the work consists of chapters in which H discusses the historical context and the content of specific NT books and tries to show their continuing relevance for the world in which we live. There is also a concluding chapter on the unity of the NT. The author is professor of NT at the University of Aberdeen.

H. C. KEE, F. W. YOUNG AND K. FROELICH, *Understanding the New Testament* (3rd ed.; Englewood Cliffs, N.J.: Prentice-Hall, 1973, \$9.95), xv and 446 pp., 9 maps, 1 plan, 53 photographs. Bibliography. Indexed. LCN: 72-13877. ISBN: 0-13-936104-9.

The third edition [*NTA* 2, p. 200; *NTA* 9, p. 424] of this widely used textbook aims to speak to the "mood of the seventies," to "a widespread mood of searching and a willingness to examine religious claims that is serious and, to those of us who teach in the field of academic study of religion, gratifying." After the first major section of Greco-Roman and Jewish backgrounds, the authors turn to the genesis of the canonical Gospels, the ministry of Jesus, and Mk in particular detail. The lengthy section on Paul gives special attention to his place in Gentile Christianity, his apostleship, and his understanding of wisdom and of the people of God. The other books are treated under these headings: toward institutionalizing the church (Eph, Pastorals, 1—3 Jn, Jude, 2 Pet), toward stabilizing worship and ethics (1 Pet, Jas, Heb), the church as the true Israel (Mt), the community of new life (Jn), the church's place in world history (Lk-Acts), and the church and the end of the age (Rev).

E. LOHSE, *Die Einheit des Neuen Testaments. Exegetische Studien zur Theologie des Neuen Testaments* (Göttingen: Vandenhoeck & Ruprecht, 1973, paper DM 40), 355 pp. Indexed. ISBN: 3-525-58107-6.

Twenty-three studies prepared by L over the past twenty years have been gathered into a single volume. They are concerned with the word of God in the OT and NT [§ 10-827], the quest for the historical Jesus [§ 7-118], the kingdom of God in the parables of Jesus, Jesus' words about the Sabbath [§ 5-690], the "but I say to you" formula, the trial of Jesus, the meaning of *hōsanna* [§ 8-965], the OT references in the NT accounts of Jesus' death, apocalyptic and Christology [§ 16-8], Luke as the theologian of salvation-history, Jesus' missionary activity in Lk, the meaning of Pentecost in Lk-Acts, word and sacrament in Jn [§ 5-741], the righteousness of God in Pauline theology [previously unpublished], baptism and justification in Paul [§ 10-978], 1 Cor 10:26 and 31 [§ 2-102], Christology and ethics in Col, the lordship of Christ and the church in Col [§ 10-244], the hymnic confession in Col 2:13c-15, faith and works in Jas [§ 2-353], paraenesis and kerygma in 1 Pet, OT expressions in Rev [§ 6-525], and the unity of the church according to the NT.

M. LURKER, *Wörterbuch biblischer Bilder und Symbole* (Munich: Kösel, 1973, DM 29.50), 435 pp. Bibliography. Indexed. ISBN: 3-466-20158-6.

Intended for the general reader as well as for theologians and catechists, this dictionary aims to provide information on the major images and symbols of the OT and NT. After a brief introduction, the volume presents articles (of between one and two pages on the average) on the topics according to the following plan: observations on the phenomenon and its appearances in antiquity; use in the OT; use in the NT; further developments in the Fathers, liturgy and Christian art; and bibliographical suggestions.

K. MALY, *Wie entstand das Neue Testament?* Kleine Reihe zur Bibel 20 (Stuttgart: Katholisches Bibelwerk, 1972, paper DM 3.90), 84 pp. ISBN: 3-460-10191-1.

The author of *Mündige Gemeinde* (1967) begins his sketch of the development of the NT with remarks on the Pauline epistles and on Col and Eph and then turns to the Gospel tradition, Mk, the Synoptic question, Mt, Lk and Jn. The

remaining sections deal with Heb, the Pastorals, the Catholic Epistles, Rev, and the canon.

Neues Testament und christliche Existenz. Festschrift für Herbert Braun zum 70. Geburtstag am 4. Mai 1973, ed. H. D. Betz and L. Schottroff (Tübingen: Mohr-Siebeck, 1973, DM 98), viii and 546 pp., plate. Bibliography. ISBN: 3-16-134672-6.

Twenty-nine articles on Scripture and theology have been gathered into a single volume to commemorate Braun's 70th birthday. Of direct relevance to NT studies are H. D. Betz on the humanizing of man in Delphi, Plato and Paul; H. Boers on Paul's theology in the light of Plato's philosophy; G. Delling on the relation of Christian existence to God's saving activity in 1 Pet; E. Fuchs on the lordship of Christ according to 1 Cor 6:12-20; E. Grässer on the Christology of Heb; E. Haenchen on the anthropology of the *Gospel of Thomas*; F. Hahn on the "yes" of Paul and the "yes" of God in 2 Cor 1:12—2:1; G. Klein on imminent apocalyptic expectation in Paul; K. E. Løgstrup on the preaching of Jesus in Braun's theology; E. Lohse on the "law of the spirit of life" in Rom 8:2; T. Lorenzmeier on Mt 12:28/Lk 11:20; G. Petzke on the historicity and significance of miracle stories; J. M. Robinson on the future of NT theology; H.-M. Schenke on the riddle of Heb; L. Schottroff on the narratives about the Pharisees and tax collectors as examples of the theological art of persuasion; S. Schulz on gospel and world as major problems of NT ethics; G. Stählin on "to die together and to live together" according to 2 Cor 7:3; and G. Strecker on freedom and love according to Phil 2:5-11 (an exegesis and sermon). A bibliography of the honoree's publications compiled by G. Petzke concludes the volume.

The New Oxford Annotated Bible with the Apocrypha. An Ecumenical Study Bible, ed. H. G. May and B. M. Metzger (New York: Oxford University Press, 1973, \$11.95), xxviii and 1564 pp., 12 maps; xxii and 298 pp., 2 maps. Indexed. LCN: 72-76564.

This volume now supplants both the Protestant and the Catholic versions of the Oxford annotated RSV [cf. *NTA* 10, pp. 275-276; *NTA* 11, p. 270]. The new ecumenically approved translation [cf. *NTA* 17, p. 400] is part of the ongoing revision of RSV. Likewise, the maps and other aids to study have been revised, and three new articles have been added: R. E. Murphy on modern approaches to biblical study, G. W. Anderson on characteristics of Hebrew poetry, and B. M. Metzger on literary forms in the Gospels. The Apocrypha is separately paged, with its own maps and map index as well as an index to the annotations of the apocryphal books.

K.-H. OHLIG, *Die theologische Begründung des neutestamentlichen Kanons in der alten Kirche*, Kommentare und Beiträge zum Neuen Testament (Düsseldorf: Patmos, 1972, paper DM 68), 336 pp. Bibliography. Indexed. ISBN: 3-491-00316-4.

This volume contains the historical documentation and analysis from a larger doctoral dissertation prepared under the tutelage of K. Rahner at the University of Münster (1969). The author, who is now professor of Catholic theology at the University of Saarbrücken, published in 1970 the systematic part of his research as *Woher nimmt die Bibel ihre Autorität?* [cf. *NTA* 16, p. 119]. This historical treatment investigates the possible criteria which contributed in East and West to the emergence of the NT canon. Among the norms discussed are apostolicity, antiquity, historicity, capacity to edify, and spiritual content.

J. B. PAYNE, *Encyclopedia of Biblical Prophecy. The Complete Guide to Scriptural Predictions and Their Fulfillment* (New York: Harper & Row, 1973, \$19.95), xxv and 754 pp. Bibliography. Indexed. LCN: 72-11362. ISBN: 0-06-066476-2.

The first 144 pages of this volume discuss the interpretation of biblical prediction and fulfillment in a systematic way and conclude with a summary of basic principles for the interpretation of prophecy. The main part provides a book-by-book listing, together with suggested analyses and identifications of fulfillment, for all biblical

predictions, as defined in the introductory section. There are 1,817 entries covering all the biblical predictions in both the OT and NT, a complete discussion of 8,352 predictive verses in the Bible, fourteen tables (including three on Rev), bibliography, four summaries, four statistical appendixes and five indexes. The author, who is professor of OT at Covenant Theological Seminary in St. Louis, has compiled this guide from twenty years of research.

R. SCHNACKENBURG, *Glaubensimpulse aus dem Neuen Testament* (Düsseldorf: Patmos, 1972, paper DM 9.80), 152 pp. ISBN: 3-491-00390-3.

The volume presents brief reflections and meditations as well as three sermons and a personal confession regarding the author's relationship to Jesus of Nazareth. Besides discussions of specific texts from the Gospels and epistles there are observations on topics such as faith, the power of Jesus and crisis of authority [§ 16-554], the challenge of the Easter message, Pentecost then and now, and the church as the fruit of the Spirit. Much of the material has already been published elsewhere.

D. M. SCHOLER, *A Basic Bibliographic Guide for New Testament Exegesis* (2nd ed.; Grand Rapids: Eerdmans, 1973, paper \$2.25), 94 pp. Indexed. LCN: 72-94610. ISBN: 0-8028-1503-0.

A revision of a 1971 work [NTA 17, p. 117] by the author of *Nag Hammadi Bibliography 1948-1969*. Now available more readily than the original version, the bibliography includes works in English published by mid-1972. Scholer is assistant professor of NT at Gordon-Conwell Theological Seminary.

Supplément au Dictionnaire de la Bible, ed. L. Pirot *et al.* Fascicule 46: *Prophétisme* (Paris: Letouzey & Ané, 1971, paper 48 F), cols. 993-1248; Fascicule 47: *Prophétisme—Providentissimus* (Paris: Letouzey & Ané, 1972, paper 48 F), cols. 1249-1476.

In the first of the two most recent fascicles L. Ramlot concludes his lengthy article on OT prophecy [cf. NTA 15, p. 236]. É. Cothenet begins his study of prophecy in the NT by examining the survivals of OT prophecy in 1st-century Judaism, the ministry of John the Baptist, and prophets in the earliest Christian community; he then traces prophecy through the Pauline epistles, the Captivity Epistles, the Pastoral and Catholic Epistles, and the Johannine corpus. Other articles of direct relevance to NT studies are those on proselytes and proselytism (A. Paul) and the *Protevangelium of James* (É. Cothenet). Fascicle 47 is the last fascicle of the eighth volume and contains the title page, the list of contributors and the corrigenda.

True or False? The Westcott-Hort Textual Theory Examined, ed. D. O. Fuller (Grand Rapids: Grand Rapids International Publications, 1973, paper \$2.95), 295 pp. LCN: 72-93355. ISBN: 0-8254-2614-6.

Designed as a defense of the old Authorized or King James Version against the claims of the Revised Version and other versions based on the Greek text of B. F. Westcott and F. J. A. Hort, this volume contains five brief and three lengthy contributions. The brief contributions are D. O. Fuller's introduction, J. C. Philpot on the AV, T. H. Brown on the translation of 1 Tim 3:16, L. Gaussen on the divine inspiration of the Holy Scriptures, and G. P. Gardiner on the story of Philip Mauro. The more extensive contributions are Mauro on the various versions of the Scriptures, J. W. Burgon on the RV, and W. N. Pickering on Burgon's contribution to NT criticism. [Grand Rapids International Publications is a division of Kregel, Inc.]

J. C. K. VON HOFMANN, *Interpreting the Bible*, trans. C. Preus (Minneapolis: Augsburg, 1972, paper \$4.25), xviii and 236 pp. LCN: 59-12029. ISBN: 0-8066-0185-X.

This volume offers an English translation of a course of lectures given by J. C.

K. von Hofmann at the University of Erlangen in 1860 and edited posthumously by W. Volck under the title *Biblische Hermeneutik* (1880). After introductory remarks, the major topics discussed are the Bible as the actual possession of Christendom, the Bible in history, the difference between the OT and the NT, and the Holy Scriptures as witness. In his preface the translator draws attention to von Hofmann's ability to combine church life and religious experience. O. A. Piper has contributed a foreword. The hard-cover edition appeared in 1959.

J. W. WENHAM, *Christ & the Bible* (Downers Grove, Ill.: InterVarsity, 1973, paper \$2.95), 206 pp. Indexed. LCN: 72-97950. ISBN: 0-87784-760-6.

Starting from the recognition that belief in the Bible comes from faith in Christ, the warden of Latimer House at Oxford tries to deal with the authority of the Bible from an inductive analysis of Christ's own attitude toward the OT and (by inference) the NT. Among the major topics discussed are Jesus' view of the OT, his authority as a teacher, objections to his claims, the NT writers and the OT, Jesus and the NT, the extent of the canon, and the reliability of the biblical text. This is conceived as the first part of a tetralogy whose thesis is that Christ's view of Scripture can and should be the Christian's view of Scripture. The other volumes will treat the moral difficulties of the Bible, the main problems arising from OT criticism, and the problem of harmonizing the Gospels.

A. WIKENHAUSER AND J. SCHMID, *Einleitung in das Neue Testament* (6th ed. rev.; Freiburg—Vienna: Herder, 1973, DM 72), xvi and 677 pp. Bibliographies. Indexed. ISBN: 3-451-16426-4.

While the basic plan of previous editions [cf. *NTA* 8, p. 284] has been maintained, Schmid has added a chapter on the language of the NT and has taken care to incorporate the questions and solutions of recent research, particularly in regard to matters of authorship and authenticity. Bibliographical coverage has been enlarged and updated.

W. WINK, *The Bible in Human Transformation. Toward a New Paradigm for Biblical Study* (Philadelphia: Fortress, 1973, paper \$2.95), vi and 90 pp. LCN: 73-79037. ISBN: 0-8006-1034-2.

The volume first analyzes what the author calls "the bankruptcy of the biblical critical paradigm" and then attempts to propose a new paradigm for biblical study, based not on the objectivistic models of the natural sciences but on the models of personal interaction as employed by the human sciences, especially psychotherapy. The procedure suggested has been developed and used by Dr. Elizabeth Howes and the Guild for Psychological Studies in San Francisco; Dr. Howes has contributed a brief appendix to this volume. Wink is associate professor of NT at Union Theological Seminary in New York.

Wort Gottes in der Zeit. Festschrift Karl Hermann Schelkle zum 65. Geburtstag dargebracht von Kollegen, Freunden, Schülern, ed. H. Feld and J. Nolte (Düsseldorf: Patmos, 1973, DM 78), 509 pp., plate. Bibliography. ISBN: 3-491-00397-0.

The thirty-three articles presented to Schelkle on the occasion of his 65th birthday are grouped according to three major categories: the exposition of Scripture (13 items), the word of God in history (9 items) and the word of God in the theology and church of the present (11 items). Of direct relevance to NT studies are M. Limbeck on Beelzebub as originally a designation for Jesus, A. Smitmans on the Parable of the Thief, O. Betz on the new and the old in God's historical activity (Mt 13:51-52), H. Leroy on forgiveness and community according to Lk 7:36-50, R. Schnackenburg on the concern of the departure discourse in Jn 14, A. Hockel on angelophanies and Christophanies in Acts, O. Michel on Paul and his Bible, H. Schlier on *euangelion* in Rom, B. Hanssler on the construction and message of Col 2:23, O. Knoch on 2 Pet as the testament of Peter, and F. Mussner on the passing of the apostolic generation and the response of the succeeding gen-

eration. There are also studies on Roman religious instruction in apostolic times according to Statius' *Silve* 5.3.176-184 (H. Cancik), love of self and love of God in Philo (W. Warnach), and the "spiritual law" of Rom 7:14a in the exposition of the Greek Fathers (W. Keuck). The volume also has a photograph of the honoree, a prefatory note by L. Jaeger (archbishop of Paderborn), a foreword by the editors, and a bibliography of the honoree's publications through 1972.

GOSPELS—ACTS

J. BECKER, *Johannes der Täufer und Jesus von Nazareth*, Biblische Studien 63 (Neukirchen-Vluyn: Neukirchener Verlag, 1972, paper DM 12.50), 126 pp. ISBN: 3-7887-0353-9.

Beginning from the observation that Jesus was probably a disciple of John the Baptist, the author attempts to compare and contrast the two figures. He maintains that both should be seen as prophetic charismatics rather than as apocalyptists, that Jesus' preaching of judgment is close to John's call to baptism, and that Jesus apparently took over the Son-of-Man tradition from John. Now professor of NT at Kiel, B is also the author of *Das Heil Gottes* (1964) and *Untersuchungen zur Entstehungsgeschichte der Testamente der Zwölf Patriarchen* (1970).

P. BENOIT, *Jesus and the Gospel*, vol. 1, trans. B. Weatherhead (New York: Seabury/Continuum, 1973, \$9.75), 253 pp. LCN: 72-94303. ISBN: 0-8164-1055-0.

English versions of eleven essays from B's *Exégèse et théologie*, vol. 1 [NTA 5, p. 359]. The articles included are those on the inspiration of the LXX, form-critical method, the divinity of Jesus in the Synoptics, faith in the Synoptics, the date of the Last Supper, the Eucharist in the NT, the trial of Jesus, Jesus before the Sanhedrin, three important terms in the trial narrative (*praitōrion*, *lithostrōton* and *gabbatha*), the death of Judas, and the ascension. [Though the title page lists Herder & Herder as the publisher, the book is available from Seabury Press, who have assumed control of Herder & Herder, the latter firm's identity being preserved under the label Continuum Books.]

D. A. BERTRAND, *Le baptême de Jésus. Histoire de l'exégèse aux deux premiers siècles*, Beiträge zur Geschichte der biblischen Exegese 14 (Tübingen: Mohr-Siebeck, 1973, DM 31), xii and 161 pp. Bibliography. Indexed. ISBN: 3-16-134462-6.

This doctoral dissertation was submitted as a *thèse complémentaire* at the University of Strasbourg in 1971. With the Evangelists as a starting point and the end of the 2nd century as the limit, a logical and chronological order is followed in evaluating the interpretations of the baptism by the Evangelists, the Syrians (*Odes of Solomon*, Ignatius, Tatian, the interpolations in the *Testaments of the Twelve Patriarchs*), the Judaeo-Christians (*Gospel of the Nazoreans*, *Sibylline Oracles*, and other apocrypha), the non-Valentinian and the Valentinian Gnostics, the adoptionists, the heresiologists (Justin, Melito, Irenaeus), and the pagans (Celsus). Appendixes discuss the Jordan, the fire, the light, the dove, the voice, and the age of Jesus.

N. BOMPOIS, *Jésus ou l'Évangile selon les évangiles* (Paris: Desclée de Brouwer, 1972, 20 F), 242 pp.

A harmony of the Gospels after the pattern of Tatian's, this volume prints texts from the four Gospels as a single narrative without explicit identifications of the texts being quoted. The French translation is new. The author is preparing another work to be entitled *Harmonia analytique des quatre évangiles*, which will provide scholarly apparatus for the harmony.

G. BORNKAMM, *Qui est Jésus de Nazareth?* trans. M. Barth and S. de Bussy, Parole de Dieu 9 (Paris: Seuil, 1973, paper), 254 pp. Indexed.

This French translation of *Jesus von Nazareth* [NTA 6, p. 265; cf. NTA 5,

p. 353] incorporates revisions of the original text made by the author himself. There is also a preface by X. Léon-Dufour which describes B's scholarly achievements and places his study in the context of NT scholarship.

F.-M. BRAUN, *Jean le théologien. Tome 3: Sa théologie. 2: Le Christ, notre Seigneur hier, aujourd'hui, toujours*, Études bibliques (Paris: Gabalda, 1972, paper), xv and 327 pp. Bibliography. Indexed.

The first part of this third volume in B's work on Johannine theology was published in 1966 [NTA 11, pp. 373-374]. This second part is divided into three major sections: (1) the lordship of Christ and the church—the lordship of Christ, the kernel of the kingdom, the new Israel, the sending of the Paraclete, the apostolic mission, the church and kingdom, and the mother of Jesus; (2) faith and the sacraments of initiation—faith as reception, faith as knowledge, baptism, the gift of God, and the Eucharist; (3) Christian existence—man before God; the Christian, the church and the world; Johannine morality; worship in Spirit and truth; and the unlimited fullness. General conclusions and a “postface” complete the volume.

J. CARMIGNAC, *A l'écoute du Notre Père* (Paris: Éditions de Paris, 1971, paper 9.90 F), 123 pp.

A summary and popularization of the results of the author's *Recherches sur le “Notre Père”* [NTA 14, p. 244]. After brief introductory remarks, there is a phrase-by-phrase exposition of the Lord's Prayer as well as chapters on the Lord's Prayer and the rest of the NT and on the spiritual richness of the prayer. The volume concludes with C's proposed French translation and two other French translations produced in collaboration with a Christian poet.

C. W. CARTER AND R. EARLE, *The Acts of the Apostles*, A Zondervan Commentary (Grand Rapids: Zondervan, 1973, \$7.95), xix and 435 pp., map. Bibliography.

A revision and enlargement of the volume published in 1959 as part of the projected but unrealized *Evangelical Bible Commentary* series. Carter, who presently serves as professor of ethics and theology in two Taiwan seminaries, is the author of the analytical outlines, the expositions of the texts, and the additional notes on special subjects at the close of several chapters. Earle, who is professor of NT at Nazarene Theological Seminary, is the author of the introduction and the exegesis of the text. The main part of the work consists of the American Standard Version of Acts with exegetical and expository notes placed below the text.

The Christ of John. Essays on the Christology of the Fourth Gospel, Neotestamentica 2 (1968); Human Sciences Research Council Publication Series No. 17 (Potchefstroom: Pro Rege Press, 1971, \$4.43 or DM 14.15 or £6.41), 140 pp.

These eleven essays on Jn reproduce papers given at the meeting of the South African Society for the Study of the New Testament held at Pretoria in 1968. The studies are: A. B. du Toit on the incarnate Word according to Jn 1:14; I. J. du Plessis on Christ as the “only begotten”; J. P. Louw on *exēgeisthai* and related terms in Johannine Christology; J. H. Roberts on the “Lamb of God”; H. L. N. Joubert on the “holy one of God” in Jn 6:69; B. C. Lategan on the truth that sets man free according to Jn 8:31-36; F. C. Fensham on *egō eimi* and the way, the truth and the life; J. L. de Villiers on the shepherd and his flock according to Jn 10:1-18; J. C. Coetzee on Christ and the “prince of this world” according to the Gospel and epistles of John; L. Floor on the Lord and the Holy Spirit in the Fourth Gospel; and E. P. Groenewald on the Christological meaning of Jn 20:31. [All are abstracted in this issue of NTA.]

G. H. CLARK, *The Johannine Logos*, An International Library of Philosophy and Theology, Biblical and Theological Studies (Nutley, N.J.: Presbyterian & Reformed, 1972, paper \$2.95), 90 pp.

The author, who is professor of philosophy and chairman of that department

at Butler University, wishes to avoid restricting his investigation of the *logos* to the first few verses of Jn. After discussing matters such as date, historicity and relationship with the Synoptic Gospels, C offers a detailed analysis of Jn 1:1-18 and then examines the use of *logos* and *rēma* throughout the Gospel. The last two chapters deal with the themes of "truth" and "saving faith."

H. CONZELMANN, *Die Apostelgeschichte*, Handbuch zum Neuen Testament 7 (2nd ed.; Tübingen: Mohr-Siebeck, 1972, cloth DM 28, paper 23), iv and 168 pp., map. Bibliography. ISBN: 3-16-108712-7 (cloth), 3-16-108711-9 (paper).

A corrected, expanded and updated edition of this well-known commentary on Acts [NTA 8, p. 286]. The introduction deals with topics such as date, text, language, sources, authorship, major themes, and chronology. The main part of the work presents a German translation of Acts in the upper part of the left-hand pages with a detailed commentary in the remaining space. An appendix offers texts of ten relevant Greek sources and the Latin text and German translation of the imperial edict about being summoned for trial. A folding map (in color and with index) of the eastern Mediterranean in Paul's day is included in a pocket inside the back cover.

H. CONZELMANN, *Jesus*, trans. J. R. Lord, ed. J. Reumann (Philadelphia: Fortress, 1973, paper \$2.95), xii and 116 pp. Bibliography. LCN: 73-79011. ISBN: 0-8006-1000-8.

A translation of the article "Jesus Christus" published in the 3rd edition of the German encyclopedia *Die Religion in Geschichte und Gegenwart* (1959). After sections on motifs in life-of-Jesus research, the sources and the world of Jesus' time, the article is concerned with chronology, the birth and descent of Jesus, the locale of his ministry, the beginnings of that ministry, the circle of disciples, Jesus' self-consciousness, the contents of his teaching, the passion, and the historical Jesus and faith. J. Reumann is responsible for revising the translation and for most of the notes; he has also expanded the bibliographical information and provided an introduction which places the importance of the article in perspective.

R. A. EDWARDS, *The Sign of Jonah In the Theology of the Evangelists and Q*, Studies in Biblical Theology, Second Series, 18 (London: SCM, 1971, paper £2), xi and 122 pp. Bibliography. Indexed. ISBN: 334-01499-9.

This study of the "sign of Jonah" passages begins with a selected history of interpretation and lays stress on the method of redaction-criticism adopted in this work. The second chapter is a statement of the theology of the Evangelists and Q as a preliminary step toward seeing the passages in their proper contexts; part of this chapter has appeared in *ZeitNTWiss* [§ 14-464]. The third chapter proposes a history of the tradition of the "sign of Jonah" which argues that significant development has taken place, particularly in Q, and that each redactor has indicated his theological *Sitz im Leben* by the way in which he has made use of the tradition he received. The author is associate professor of religion at Thiel College in Greenville, Pa.

L'Évangile de Luc. Problèmes littéraires et théologiques. Mémorial Lucien Cerfaux, ed. F. Neirynck, Bibliotheca Ephemeridum Theologicarum Lovaniensium XXXII (Gembloux: Duculot, 1973, paper 650 Bel. fr.), 383 pp., plate. Bibliography. Indexed.

This volume contains the major papers prepared for the 19th session of the Journées Bibliques de Louvain held in 1968: W. G. Kümmel on the accusations against Luke in contemporary theology [§ 15-883], J. Duplacy on P⁷⁵ and the most ancient forms of Lk, W. C. van Unnik on the artistic elements in Lk, E. E. Ellis on the function of eschatology in Lk [§ 15-177], F. Neirynck on the Markan material in Lk, J. Delobel on the redaction of Lk 4:14-16a, R. Pesch on the Lukan redaction of the "fishers of men" logion (Lk 5:10c), A. Denaux on the hypocrisy of the Pharisees and the plan of God (Lk 13:31-33), B. Dehandschutter on the *Gospel of Thomas* as a possible witness for the pre-Lukan tradition, É. Samian

on *archē* in Lk-Acts, and J. Dupont on the Petrine discourses in Acts and in Lk 24. The volume also contains a photograph of Cerfaux, a biographical sketch by A. Descamps, a summary of his scholarly achievements by J. Coppens, an article by Cerfaux on the use of Q in Lk, a list of his publications, and a list of the dissertations which he directed.

R. H. HIERS, *The Historical Jesus and the Kingdom of God. Present and Future in the Message and Ministry of Jesus*, University of Florida Humanities Monograph Number 38 (Gainesville: University of Florida Press, 1973, paper \$2.75), viii and 128 pp. Indexed. LCN: 73-2623. ISBN: 0-8130-0386-5.

Designed as a companion to the author's *The Kingdom of God in the Synoptic Tradition* (1970), this volume aims to prove that Jesus believed that the present world was about to end, that certain preliminary events had occurred, and that the final and decisive events would take place soon. It is this outlook, H maintains, which explains Jesus' preaching and activity. To establish his position, the author presents short sections grouped under these major headings: in quest of the historical Jesus; Jesus' message, beliefs and expectations; his Galilean ministry; his way to Jerusalem; and "subsequently and consequently."

A. KRETZER, *Die Herrschaft der Himmel und die Söhne des Reiches. Eine redaktionsgeschichtliche Untersuchung zum Basileiabegriff und Basileiaverständnis im Matthäusevangelium*, Stuttgarter Biblische Monographien 10 (Stuttgart: Katholisches Bibelwerk, 1971, paper DM 60; Würzburg: Echter), 358 pp. Bibliography. Indexed. ISBN: 3-460-02101-2 (KBW), 3-429-00229-X (Echter).

Originally a doctoral dissertation directed by R. Schnackenburg and presented to the theological faculty at Würzburg in 1968, this work begins by discussing the terminology, background and use of the kingdom-theme in Mt. The second major section deals with the theological unfolding of Matthew's understanding of *basileia* by analyzing such passages as Mt 3:1-12; 11:11-15; 4:13-17; 13; 21:28—22:14; and 25, while the third section is concerned with the relationship between church and kingdom in Mt. The final part attempts to express Matthew's characteristic and unique understanding of the kingdom. The author is a German Augustinian.

A. LAURENTIN, *Doxa. I: Problèmes de Christologie. Étude des Commentaires de Jean 17.5 depuis les origines jusqu'à S. Thomas d'Aquin. II: Documents. Dossier des Commentaires de Jean 17.5 depuis les origines jusqu'à S. Thomas d'Aquin* (Paris: Bloud & Gay, 1972, paper 64 F each), 281 pp.; 338 pp. Bibliography. Indexed.

The first volume begins with a detailed analysis of Jn 17:5 and then presents the history of the exegesis of this verse from the possible allusions of Polycarp and Justin through the great Christological controversies and Augustine up through the medieval exegetes and theologians. There is also a long section on the "sacramental" overtones (garment, anointing, water, bread) discerned in the verse by patristic writers. Finally, there are systematic reflections on the history of the verse's interpretation. The second volume presents in chronological order 216 patristic and medieval texts which comment on the verse. The Greek and oriental texts have been translated into French, while the Latin texts remain in the original. At the end of each major section those liturgical texts and NT MSS which are difficult to date exactly are also cited. In the third volume, which will conclude the study, L promises to bring the whole Christian tradition to bear on the interpretation of the verse as it stands in the Fourth Gospel. In his introduction the author thanks S. Lyonnet, who presided over his thesis (completed in 1962).

E. LINNEMANN, *Studien zur Passionsgeschichte*, Forschungen zur Religion und Literatur des Alten und Neuen Testaments, 102. Heft (Göttingen: Vandenhoeck & Ruprecht, 1970, cloth DM 25, paper 19.80), 187 pp. Bibliography.

Originally prepared as a *Habilitationsschrift* in 1970 for the theological faculty at Marburg, this study is concerned not with the historical questions surrounding

the passion and death of Jesus but with the literary-critical, form-critical, tradition-historical and redaction-critical problems encountered in Mark's account. There are chapters on Gethsemane (Mk 14:32-42 parr.), the arrest of Jesus (14:43-52), Peter's denial, the examination of Jesus before the Sanhedrin (14:55-64) and the report of the crucifixion (15:21-39). The major conclusion arising out of L's analysis is that Mark's account does not depend on a continuous pre-Markan passion narrative. In an appendix the author presents in German translation reconstructions of the original traditions as they may have been available to Mark.

A. MAILLOT, *Les paraboles de Jésus aujourd'hui* (Geneva: Labor et Fides, 1973, paper), 215 pp.

These explications of 29 Gospel parables were originally published in *Le Christianisme au XX^e siècle*. For each parable a French translation, brief critical comments, and meditative reflections are presented.

R. P. MARTIN, *Die Apostelgeschichte*, trans. W. Steinseifer, Kurzauslegung zum Neuen Testament (Wuppertal: R. Brockhaus, 1973, paper DM 5.95), 128 pp. ISBN: 3-417-00414-4.

Originally published in English in 1967 as part of the Scripture Union's Bible Study Books series, this volume presents a brief introduction to Acts and a concise section-by-section commentary consisting of general remarks, specific details and occasional questions for reflection. This edition is published by R. Brockhaus for the Bibellesebund für Deutschland und die Schweiz.

R. MARTIN, *Mark: Evangelist and Theologian*, Contemporary Evangelical Perspectives (Grand Rapids: Zondervan, 1973, paper \$3.95), 240 pp. Bibliography. Indexed. LCN: 72-95534. ISBN: 0-85364-104-8.

The author of *Carmen Christi* (1967) and *Colossians: The Church's Lord and the Christian's Liberty* (1973) aims in this book "to set down in some detail the fortunes and values of recent scholarly research" on Mk. Among the major topics discussed are the term "gospel," the history of Markan criticism, Mk in the frame of history, Mk as a theological document, the special emphases in its Christology, and Mark's purpose. By way of conclusion the author proposes his own theory for explaining Mark's intention and offers remarks on Mk in today's world. The volume is designed as a companion to I. H. Marshall's *Luke: Historian and Theologian* (1971).

D. MERLI, *Fiducia e fede nei miracoli evangelici*, Quaderni della Rivista "Bibbia e Oriente," N. 5 (Genoa: Studio e Vita, 1973, paper 4,300 L), 380 pp. Bibliography. Indexed.

This doctoral dissertation directed by M. Zerwick and presented to the Pontifical Biblical Institute in 1972 aims to show that the term *pistis* used in the miracle narratives of the Synoptics means "confidence" (*fiducia*) rather than "faith" in the strict sense. To establish this point and to explore the significance of the miracle stories in a more general way, M examines specific texts from each of the Synoptic Gospels. The final section on the Fourth Gospel suggests that in Jn the miracles testify that Jesus of Nazareth is the true Son of God and so here *pisteuein* has its proper meaning "to believe."

W. NEIL, *The Acts of the Apostles*, New Century Bible (Greenwood, S.C.: Attic, 1973, \$9; London: Oliphants), 270 pp., map. Bibliography. Indexed. ISBN: 0-551-00336-7.

In the preface the author, who is reader in biblical studies in the University of Nottingham, observes that we have very strong grounds for treating Acts "with the utmost respect as a basically accurate account of what happened, recorded by a man whose evidence we have good cause to trust." In the introduction N characterizes Luke as both historian and theologian, and discusses the sources of Acts, its purpose, Luke's relationships to Paul and Peter, the speeches, the church, and the Holy Spirit. The main part of the book is a verse-by-verse commentary based on the RSV.

B. M. NEWMAN AND E. A. NIDA, *A Translator's Handbook on the Acts of the Apostles*, Helps for Translators, vol. XII (London: United Bible Societies, 1972, paper \$2.50), vii and 542 pp. Bibliography. Indexed.

In this third such handbook in the series (those on Mk and Lk have been published previously) the running text of Acts is *Today's English Version* and the underlying text is the United Bible Societies' Greek text. Transliterations and technical terms have been avoided wherever possible, and exegetical problems are described without going into detail concerning the history of controversies over various viewpoints. After some general remarks on translating Acts, the main part of the volume presents the English translation of Acts along with a verse-by-verse discussion of problems encountered by the translator. There are also glossaries of technical terms and of biblical terms. The book is available in the USA from the American Bible Society of New York.

Orientierung an Jesus. Zur Theologie der Synoptiker. Für Josef Schmid, ed. P. Hoffmann *et al.* (Freiburg—Vienna: Herder, 1973, DM 48), 431 pp. Indexed. ISBN: 3-451-16579-1.

Twenty-one articles honoring J. Schmid on his eightieth birthday: N. Brox on the exegetical history of Mt 7:7b (= Lk 11:9b), J. Dupont on individual eschatology in Lk-Acts, G. Friedrich on Lk 9:51 and the exaltation-Christology of Luke, J. Gnllka on the martyrdom of John the Baptist according to Mk 6:17-29, L. Goppelt on Jesus and the *Haustafel* tradition, F. Hahn on Lk 11:33-36, M. Hengel and H. Merkel on the Magi and the flight into Egypt, P. Hoffmann on Mk 8:31, K. Kertelge on Mk 2:10, G. D. Kilpatrick on *kyrios*, W. G. Kümmel on the Parable of the Seed in Mk 4:26-29, F. Mussner on the "Galilean crisis" in the life of Jesus, F. Neirynck on the minor agreements of Mt and Lk in the transfiguration story, R. Pesch on Mk 14:3-9, W. Pesch on Mt 23, K. H. Schelkle on Jesus as teacher and prophet, R. Schnackenburg on *euaggelion* in Mk, H. Schürmann on Jesus' endurance and understanding of his own death, E. Schweizer on Mt 21—25, A. Vögtle on the origin of Mt 16:17-19, and U. Wilckens on Lk 7:36-50. The studies are prefaced with a note of personal appreciation contributed by W. Pesch, and most of the articles have bibliographies appended to them. There is an index of Scripture passages for the whole volume.

E. H. PAGELS, *The Johannine Gospel in Gnostic Exegesis: Heracleon's Commentary on John*, Society of Biblical Literature Monograph Series, vol. 17 (Nashville—New York: Abingdon, 1973, \$3.50), 128 pp. Indexed. LCN: 72-10120. ISBN: 0-687-20632-4.

Aiming to investigate Gnostic and especially Valentinian exegesis of Jn, this study grapples with such questions as: How did Gnostic exegetes actually interpret Jn? Is their exegesis as hopelessly arbitrary and contrived as Irenaeus, Clement and Origen allege? Does it reflect any systematic methodology? What theological issues are at stake in the controversy over Johannine exegesis? There are chapters on Jn 1:1-4 in Gnostic exegesis, the Prologue to Jn in Valentinian exegesis, John the Baptist (Jn 1:19-34), the Temple (Jn 2), two types of conversion (Jn 4), and "generation" (Jn 8) and "seed" (Jn 4:35-36) in Valentinian anthropology. While Heracleon's commentary on Jn is the focus of the discussions, an effort is made to place them against the wider background of Gnostic exegesis. This study arose out of the author's 1970 doctoral dissertation at Harvard (directed by H. Koester); she is now assistant professor in the department of religion at Barnard College.

R. PESCH, *Der Besessene von Gerasa. Entstehung und Überlieferung einer Wundergeschichte*, Stuttgarter Bibelstudien 56 (Stuttgart: Katholisches Bibelwerk, 1972, paper DM 6.80), 70 pp. Bibliography. Indexed. ISBN: 3-460-03561-7.

After presenting introductory remarks and a structured translation of Mk 5:1-20, the author examines the pericope in the light of literary, form- and motif-criticism.

The second half is devoted to tradition-historical and redaction-critical studies of Mk 5:1-20 and its parallels in Mt 8:28-34 and Lk 8:26-39. An English summary of the monograph appeared in *EcumRev* [§ 16-878].

R. PESCH, *Die Kleine Herde. Zur Theologie der Gemeinde*, Reihe X (Graz: Styria, 1973, paper 30 Ö. sch. or 5.90 Sw. fr. or DM 4.80), 59 pp. ISBN: 3-222-10753-X.

After brief remarks on the church in the NT, the author examines Lk 12:32 as a possibly authentic saying of Jesus and proceeds to study its form and content. The final and longest section of the booklet uses the "little flock" image to describe what kind of community the church should be: voluntary but not elitist, a community of solidarity, serving rather than dominating, without fear, and full of hope.

L. RAGAZ, *Die Bergpredigt Jesu*, Stundenbücher 102 (Hamburg: Furche, 1971, paper DM 6.80), 199 pp. ISBN: 3-7730-0039-1.

This volume is a reprint of the 1945 original. The Swiss theologian and religious socialist, who died in 1945, deals with the Sermon on the Mount according to these major headings: the *magna charta* of the kingdom of God, the revolution of morality, the revolution of religion, the overthrow of idols, and the new criteria. Much of the material is presented in a question-and-answer format. W. Deresch has contributed a postscript to this edition.

B. RIGAUX, *Témoignage de l'évangile de Luc*, Pour une histoire de Jésus IV (Paris: Desclée de Brouwer, 1970, paper), 481 pp. Bibliography. Indexed.

The author, who has published similar volumes on Mk and Mt, begins this work with a discussion of Lk as a literary work (purpose, authorship, language and style, sources, and structure). The second major section is a passage-by-passage exposition of the text while the third part deals with Luke's theological themes (kingdom of God; Jesus as prophet, savior, Lord, Son of God; the new man). In comparison with R's other two contributions to the series, this volume gives more space to the exposition of the text and provides more extensive bibliographical information.

T. R. ROSCHÉ, *Gospel Tradition* (Washington: American University, 1972, paper), 21 pp.

This analysis of *christos*, *pais*, *huios* and *kyrios* in Lk-Acts, which is undertaken in an effort to determine whether Luke shared the community's view or held a unique position, concludes that "Luke clearly was a highly individual author who, with care and precision, constructed a particular view of the work of Jesus." The study was R's inaugural lecture delivered before the American University in 1969.

J. E. ROSSCUP, *Abiding in Christ. Studies in John 15* (Grand Rapids: Zondervan, 1973, \$5.95), 254 pp. LCN: 72-85570.

The main part of this study is devoted "to matters of background, exposition, and issues of Christian life" as seen in Jn 15:1-6. After a detailed analysis of the passage, R turns to special questions such as God's judgment on a professing believer (15:2a), the man who does not abide (15:6a), and the Father's "lifting up" of the branches (15:2a). The author is associate professor of Bible at Talbot Theological Seminary in La Mirada, California.

L. RUPPERT, *Jesus als der leidende Gerechte? Der Weg Jesu im Lichte eines alt- und zwischentestamentlichen Motivs*, Stuttgarter Bibelstudien 59 (Stuttgart: Katholisches Bibelwerk, 1972, paper DM 8.80), 87 pp. Bibliography. Indexed. ISBN: 3-460-03591-9.

Based on the concluding chapter of a *Habilitationsschrift* presented to the theological faculty at Würzburg in 1971, this volume takes as its starting point E.

Schweizer's *Erniedrigung und Erhöhung bei Jesus und seinen Nachfolgern* (1955). The major topics discussed are the motif of the suffering righteous one in the OT and intertestamental Judaism, the significance of the motif for OT anthropology, and its significance for NT Christology. In the final section R offers correctives to Schweizer's thesis and observes that Jesus saw himself as both the suffering righteous one and the suffering prophet.

G. SCHNEIDER, *Die Passion Jesu nach den drei älteren Evangelien*, Biblische Handbibliothek, Band XI (Munich: Kösel, 1973, paper DM 24), 174 pp. Indexed. ISBN: 3-466-25013-7.

The author of *Verleugnung, Verspottung und Verhör Jesu* (1969) intends this book as a description of the theology of the Synoptic passion narratives on the basis of recent scholarship and as an aid for preachers and religious educators. The first major section examines the early church's traditions about Jesus' passion and death while the second part works through the various scenes included in the Synoptic accounts. The final chapter attempts to sketch the most significant theological motifs in each Synoptic passion narrative.

The Sermon On The Mount. Essays on Matthew 5-7, Neotestamentica I (1967); Human Sciences Research Council Publication Series No. 20 (Pretoria: Die Nuwe-Testamentiese Werkgemeenskap van Suid-Afrika, 1971, \$3.89 or DM 12.44 or £5.64), 87 pp.

This volume presents nine papers, of which all but one were read at the meeting of the South African Society for the Study of the New Testament held in July of 1967 at Pretoria. While they were originally delivered in Afrikaans, they are published here in English. These studies are: J. H. Roberts on the Sermon on the Mount and the idea of liberty, I. J. du Plessis on the ethics of marriage according to Mt 5:27-32, P. J. du Plessis on love and perfection in Mt 5:43-48, J. P. Louw on *dikaiosynē* in the Sermon on the Mount, F. J. Botha on recent research on the Lord's Prayer, F. C. Fensham on the good and evil eye in the Sermon on the Mount, E. P. Groenewald on God and mammon, A. B. du Toit on the self-revelation of Jesus in Mt 5-7, and S. P. J. J. van Rensburg on sanctification according to the NT. [All are abstracted in this issue of *NTA*.]

M. SMITH, *Clement of Alexandria and a Secret Gospel of Mark* (Cambridge, Mass.: Harvard University Press, 1973, \$30), x and 454 pp., 4 plates. Bibliography. Indexed. LCN: 72-148938. ISBN: 0-674-13490-7.

The scholarly edition of and commentary on Clement of Alexandria's letter to Theodore found by Smith at Mar Saba in 1958. The first chapter describes the MS while the second examines the relation of the letter to the commonly acknowledged works of Clement in the course of a detailed phrase-by-phrase commentary. The third chapter deals with the letter's quotations from the secret Gospel which it attributes to Mark and studies their stylistic and structural relations to the canonical Gospels. After an assessment of the historical value of both letter and Gospel, a final chapter presents what little evidence can be found concerning the history of both letter and Gospel and indicates some of the hypotheses with which this evidence may be plausibly filled out. The author is professor of history at Columbia University.

M. SMITH, *The Secret Gospel. The Discovery and Interpretation of the Secret Gospel According to Mark* (New York: Harper & Row, 1973, \$5.95), xi and 148 pp. LCN: 72-11363. ISBN: 0-06-067411-3.

A popular account of the author's discovery. The major matters discussed are the actual discovery, the process of authenticating and dating the MS, the establishment of the secret Gospel's relationship to the NT, and its meaning for the history of early Christianity. By way of conclusion S observes that Carpocratian Gnosticism "was merely a Platonizing development of the primitive secret doctrine and practice of Jesus himself."

K. STELZER, *So war Jesus, so ist er. Antwort auf unsere Fragen*, Pfeiffer-Werkbücher, Abteilung "Geistliches Leben," Nr. 108 (Munich: Pfeiffer, 1972, paper DM 10.80), 125 pp. Bibliography. ISBN: 3-7904-0065-3.

Designed to communicate the results of modern biblical and theological scholarship to the general reader, this book about Jesus discusses topics such as his revolutionary significance, his understanding of God, his perception of himself, the "law" of his kingdom, his concern for outcasts, his exorcisms and miracles, his death and glorification, and his relationship to the church. The author has been director of the Pallotti Verlag in Friedberg since 1962.

Synopsis of the Four Gospels. Greek-English Edition of the Synopsis Quattuor Evangeliorum with the Text of the Revised Standard Version, ed. K. Aland (New York, United Bible Societies, 1972, \$13.50), xxx and 361 pp. Indexed. ISBN: 3-438-05404-3.

In this diglot edition of the *Synopsis Quattuor Evangeliorum* [NTA 9, p. 138], the Greek is in the same arrangement but with an enlarged critical apparatus. The appendixes in the original edition, which included the *Gospel of Thomas* and early patristic witnesses, as well as the additions to individual pericopes from the apocryphal gospels and the Fathers, have been omitted. The English part consists of the RSV text with a critical apparatus listing variant readings occurring in the AV, the RV and ASV, and the Catholic edition of the RSV. A survey of Greek MSS and ancient versions is given in the introduction. The volume also retains the indexes of Gospel parallels and other NT passages.

É. TROCMÉ, *Jesus as Seen by His Contemporaries*, trans. R. A. Wilson (Philadelphia: Westminster, 1973, \$4.95), x and 134 pp. Indexed. LCN: 72-10239. ISBN: 0-664-20968-8.

An English translation of *Jésus de Nazareth vu par les témoins de sa vie* [NTA 16, pp. 373-374].

J. O. TUÑÍ VANCELLS, S.J., *La verdad os hará libres. Jn 8,32. Liberación y libertad del creyente en el cuarto evangelio* (Barcelona: Herder, 1973, paper 290 ptas.), 230 pp. Bibliography. Indexed. ISBN: 84-254-0815-6.

The author, professor of NT in the theology faculty at Barcelona, prepared this work originally as a doctoral dissertation at the Gregorian University under the direction of D. Mollat. The work is in two parts, the first treating the biblical and extrabiblical background of liberty in the Fourth Gospel, and the second part discussing liberation and liberty in the Gospel itself. This is done by an analysis of the structure of Jn 8 in general and of 8:31-36 in particular. Then follow studies of vv. 32b, 33-35, and 36.

Wer war Jesus von Nazareth? Die Erforschung einer historischen Gestalt, ed. G. Strube (Munich: Kindler, 1972, paper DM 19.80), 304 pp. Indexed. ISBN: 3-463-00515-8.

G. Strube's sketch of research on the question of the historical Jesus from the late 18th century to the present introduces this collection of ten significant contributions (all in German): D. F. Strauss on the passion of Jesus (from his popular life of Jesus of 1864); R. Otto on the outline of Jesus' life (1902); W. E. Bundy on the personality of Jesus from a psychological viewpoint (1922); A. Schweitzer on the history of life-of-Jesus research (from the *Geschichte der Leben-Jesu-Forschung* of 1913); H. J. Cadbury's *The Eclipse of the Historical Jesus*, a 1963 pamphlet; H. Braun on the significance of the Qumran discoveries for understanding Jesus of Nazareth (1957); A. Vögtle on the miracles of Jesus against their historical background [§ 11-681]; K. Fueter, E. Schweizer and P. Winter on J. Blinzler's and Winter's books on the trial of Jesus (1961); M. Hengel's *Was Jesus Revolutionär?* (1970); and E. Käsemann's 1954 essay on the problem of the historical Jesus.

S. G. WILSON, *The Gentiles and the Gentile Mission in Luke-Acts*, Society for New Testament Studies Monograph Series 23 (New York: Cambridge University Press, 1973, \$17.50), xi and 295 pp. Bibliography. Indexed. LCN: 72-90489. ISBN: 0-521-20134-9.

Based on a doctoral dissertation directed by C. K. Barrett and accepted by Durham University in 1969, this study first argues that Jesus did not expect a historical mission to the Gentiles but believed that they would enter the kingdom only in the eschaton. Then the major concern of the book is Luke's attitude toward the Gentiles and the Gentile mission. There are chapters on the Gentiles in the third Gospel, Lukan eschatology, the early chapters of Acts, Stephen and the Hellenists, Paul's conversion, Cornelius and the apostolic council, Paul's speech on the Areopagus, and Jewish and Gentile missions. A concluding chapter deals with Luke's "theology" of the Gentiles and with his historical reliability. The author is presently assistant professor of NT at Carleton University, Ottawa.

G. ZAPHIRIS, *Le texte de l'Évangile selon saint Matthieu d'après les citations de Clément d'Alexandrie comparées aux citations des Pères et des Théologiens grecs du II^e au XV^e siècle* (Gembloux: Duculot, 1970, paper), viii and 1127 pp. Bibliography. Indexed.

The first part of this massive study presents extracts of citations and reminiscences of Mt found in the literary work of Clement of Alexandria. The texts are arranged according to occurrence in Mt and presented in Greek and (occasionally) Latin. The second section discusses the various "Clementine" readings of Mt in the light of the whole textual tradition of the ancient church. Here each reading is compared with MSS of the NT, patristic writings, etc. and then subjected to evaluation. In his introduction Z observes that such a study not only helps us to situate Clement and other authors in reference to the various forms of the NT text but also reveals the existence of an ecclesiastical or, more precisely, catechetical current in the transmission of Mt.

EPISTLES—REVELATION

R. AMBELAIN, *La vie secrète de saint Paul*, Les énigmes de l'univers (Paris: Laffont, 1972, paper), 403 pp.

From Josephus, the secular historians and the NT, the author tries to show that Paul was the grandson of Herod the Great and that he along with Seneca and Galba participated in the Pisonian conspiracy against Nero. The three major sections of the book deal with Paul's great dream, Paul's role in creating the Christ, and the burning of Rome. A previous book by the same author, *Jésus ou le mortel secret des Templiers*, appeared in 1970.

G. BOUWMAN, *De Brieven van Paulus aan de Kolossenzen en aan Filemon*, Het Nieuwe Testament (Roermond: Romen, 1972, paper 25 gld.), 173 pp. Bibliography. ISBN: 90-228-5081-1.

In his brief introduction to Col the author discusses the community at Colossae, the place and time of the epistle's origin, authenticity and unity, occasion and content, and also provides bibliographical information. Then there is a section-by-section presentation of the text in Dutch along with an extensive commentary. There are also excursuses on the expression "in Christ," on "knowledge" in the Captivity Epistles, and on the head and body in Col and Eph. The volume concludes with a brief introduction to Phlm and 16 pages devoted to text and commentary.

R. BULTMANN, *The Johannine Epistles*, trans. R. P. O'Hara with L. C. McGaughey and R. W. Funk, ed. R. W. Funk, Hermeneia (Philadelphia: Fortress, 1973, \$10), xiv and 143 pp. ISBN: 0-8006-6003-X.

Translated from the 2nd edition of *Die drei Johannesbriefe* [NTA 12, p. 398],

this volume presents the RSV text (modified in accordance with the exegetical decisions of the commentator) along with a detailed verse-by-verse commentary on the three epistles. In the introduction B states that the author of 1 Jn had the Fourth Gospel before him and was influenced by it, that 2 Jn is dependent on 1 Jn and is evidence for an evolving "early catholicism," and that 3 Jn presupposes 1 Jn. This volume also contains a list of all major commentaries and studies pertinent to the Johannine epistles published since 1900, together with the most important material from the 19th century; the list was begun by E. J. Epp and completed by J. W. Dunkly.

J. CHMIEL, *Lumière et charité d'après la première épître de saint Jean*, *Studia ecclesiastica* 10: Biblica. 2: Dissertationes 9 (Rome: Institut Pontifical des Recherches Ecclésiastiques, 1971, paper), xlviii and 267 pp. Bibliography. Indexed.

Based on a doctoral dissertation directed by D. Mollat and presented to the Gregorian University in 1968, this volume first studies the themes of light and love in the overall literary structure of 1 Jn and then turns to the identification of God as light (1 Jn 1:5) and to the notion of abiding in the light. Chapters on fraternal charity, the manifestation of divine love as light, and the identification of God as love (1 Jn 4:8, 16) prepare for the final chapter on the tradition and redaction of the thematic pair "light-love." There is also a note on the problem of the redaction of 1 Jn, and a preface to the volume by D. Mollat.

A. DEISSMANN, *Paul. A Study in Social and Religious History* [1927], trans. W. E. Wilson (2nd ed. rev.; Gloucester, Mass.: Peter Smith, 1972, \$5.50), xv and 323 pp., 6 plates, map. Indexed. LCN: 57-7533.

First published in 1912 in a translation by L. R. M. Strachan, this standard work on Paul appeared in a revised edition in 1927 (translated by W. E. Wilson), which was reprinted as a Harper Torchbook paperback in 1957. The present clothbound volume, issued with the permission of Harper & Row, is an unaltered reprint of this same edition. One of the first works to set Paul in the context of contemporary Greco-Roman papyri and inscriptions, D's *Paul* is filled with citations of this material as well as of the NT.

A. FEUILLET, *Christologie paulinienne et tradition biblique* (Paris, Desclée de Brouwer, 1973, paper), 263 pp. Indexed.

The work is in three parts. In the first part certain fundamental and difficult data of Pauline Christology (1 Cor 10:1-4; 2 Cor 3:17-18; 4:4-6; Col 1:15) are treated, but more briefly than in the author's *Le Christ Sagesse de Dieu* (1966). In the second part the hymn in Phil 2:6-11 is studied, its different interpretations are examined, and an attempt is made to explain, as faithfully as possible, the thought of the inspired author. The third part sums up and rounds off F's previous work on this subject by interpreting the Pauline texts in the light of prior biblical tradition. He tries to translate these texts for the use of the faithful today and discusses the general problem of biblical translation for liturgical use.

F. GRÜNZWEIG, *Der Brief des Jakobus*, Wuppertaler Studienbibel (Wuppertal: R. Brockhaus, 1973, cloth DM 23, paper 16.80), 183 pp. Bibliography. ISBN: 3-417-00418-7 (cloth), 3-417-00419-5 (paper).

In his introduction the author, who is pastor of the Evangelische Brüdergemeinde in Korntal, maintains that Jas was very likely composed by "the brother of the Lord" and was intended for both Jewish and Gentile Christians. The main part of the volume presents a German translation of Jas, a verse-by-verse commentary, and lists of parallels found in other NT books.

W. HARNISCH, *Eschatologische Existenz. Ein exegetischer Beitrag zum Sachanliegen von 1. Thessalonicher 4,13-5,11*, *Forschungen zur Religion und Literatur des Alten und Neuen Testaments* 110 (Göttingen: Vandenhoeck & Ruprecht, 1973, cloth DM 48, paper 43), 187 pp. Bibliography. Indexed. ISBN: 3-525-53257-1.

Originally presented as a *Habilitationsschrift* at Marburg in 1971, this study

is an attempt to uncover the Pauline perspectives in a passage which is heavily influenced by Jewish apocalyptic. Under the heading "hope for the dead" 1 Thes 4:13-18 is studied with emphasis on Paul's motivation, the confession in v. 14, and Paul's application of the Lord's words in vv. 15-17. Then, under the heading "eschatological existence of baptized," 1 Thes 5:1-11 is examined according to the following division: the *praeteritio* (vv. 1-3), the Pauline gospel (vv. 4-10), and the concluding exhortation (v. 11). Excursuses on the origin and theological character of *6 Ezra* and on the image of "thief" in early Christian literature are also included. The author's doctoral dissertation *Verhängnis und Verheissung der Geschichte* (1969) dealt with time and history in *4 Ezra* and *2 Baruch*.

G. HOLTZ, *Die Pastoralbriefe*, Theologischer Handkommentar zum Neuen Testament 13 (2nd ed.; Berlin: Evangelische Verlagsanstalt, 1972, MDN 12.80), xvi and 248 pp. Bibliography. Indexed.

This revision of the 1965 volume [NTA 11, p. 155] corrects the minor errors and adds a seven-page summary of results and supplementary observations.

G. L. LAWLOR, *Translation and Exposition of the Epistle of Jude*, An International Library of Philosophy and Theology, Biblical and Theological Studies (Nutley, N.J.: Presbyterian & Reformed, 1972, paper \$3.95), vi and 151 pp. Bibliography. LCN: 74-187331.

Convinced of Jude's importance because "no other book of the New Testament so vividly and emphatically sets forth the nature of the apostasy and the true character of apostate religious leaders," the author first discusses its date (A.D. 65-70), place (possibly Jerusalem), destination (to both Jewish and Gentile Christians), purpose (to warn and encourage), and the character of the opponents. The main part of the work is a detailed commentary on the Greek text of the epistle. The author is professor of Greek and NT at Cedarville College in Cedarville, Ohio.

H. LIETZMANN, *An die Galater*, Handbuch zum Neuen Testament 10 (4th ed.; Tübingen: Mohr-Siebeck, 1971, paper DM 9), 48 pp. Bibliography. ISBN: 3-16-132211-8.

This volume on Gal offers a German translation on the top of the left-hand pages while the rest of the space is devoted to philological and theological exposition. There is a brief description of contents and a bibliography, but most matters of introduction are handled in the commentary itself. For this edition P. Vielhauer had provided a supplementary bibliography.

R. LÖWE, *Auferstehung des Fleisches? Zum neuen ökumenischen Glaubensbekenntnis*, Evangelische Zeitstimmen 65 (Hamburg: Reich, 1972, paper DM 3.50), 54 pp. ISBN: 3-7924-0265-3.

To prepare for the verse-by-verse analysis of 2 Cor 5:1-10 which constitutes the central portion of the book, the author considers the problems raised by belief in the resurrection of the flesh and examines the theme in the light of the Pharisaic tradition, Paul's outlook, the objection of the Corinthians, and other Pauline texts. By way of conclusion L suggests that the phrase "resurrection of the dead" should be substituted for "resurrection of the flesh" in creedal statements.

J. G. MACHEN, *Machen's Notes on Galatians*, ed. J. H. Skilton, An International Library of Philosophy and Theology, Biblical and Theological Studies (Philadelphia: Presbyterian & Reformed, 1972, paper \$3.95), viii and 234 pp. Indexed.

This volume makes available in convenient form the notes on Gal 1:1-3:14 which M published in the old *Christianity Today* from January 1931 to February 1933. The notes deal primarily with specific words and phrases of Gal, but also try to place these in the total context of Gal and of the Pauline corpus. The second major section contains additional aids to the interpretation of Gal from M's other writings and includes a detailed list of questions on the Greek text, two surveys of content, a discussion of Gal and Acts 15, a consideration of faith and works, a

review of Burton's *International Critical Commentary* volume on Gal, and an index of references to Gal in various other works by M.

P. S. MINEAR, *The Obedience of Faith. The Purpose of Paul in the Epistle to the Romans*, Studies in Biblical Theology, Second Series, 19 (London: SCM, 1971, £1.40), x and 115 pp. Indexed. ISBN: 334-01146-9.

Convinced that Rom "reflects a primary concern with pastoral problems and therefore presents a continuous argument designed to meet specific situations in Rome," M first tries to isolate these situations by an analysis of Rom 14:1—16:27. He then treats the other parts of the epistle according to this scheme: the beginning of the argument (1:1-17), "there is no distinction" (1:18—4:25), "life for all men" (5:1—8:39), the eternal triangle (9:1—11:36) and the mercies of God (12:1—13:14). There are also appendixes on Paul's missionary dynamic and on gratitude and mission in Rom.

M. RISSI, *The Future of the World. An Exegetical Study of Revelation 19.11-22.15*, Studies in Biblical Theology, Second Series, 23 (London: SCM, 1972, paper £1.50), viii and 120 pp. Indexed. ISBN: 0-334-00510-8.

An expanded and revised English version of *Die Zukunft der Welt* [NTA 11, p. 157]. The introductory chapter relies upon parts of an earlier article on the kerygma of Rev [§ 12-999] as well as the exegetical work in R's *Time and History* (1966). The author, who was educated in Switzerland and held several pastorates there, has been professor of NT at Union Theological Seminary in Richmond, Virginia since 1963.

H. ROUX, *L'Évangile de la liberté. Commentaire de l'Épître de Paul aux Galates* (Geneva: Labor et Fides, 1973, paper), 105 pp.

Based on the exegetical work of recent commentators, especially that of P. Bonnard, this reading and interpretation of Gal aims at helping the reader to grasp the timeliness of a message composed in another age and under very different circumstances. The epistle is divided into introduction (1:1-10), three main sections (1:11—2:21; 3:1—4:31; 5:1—6:10), and conclusion (6:11-18). The author has also published commentaries on the Pastorals and on Mt.

G. THERRIEN, C.Ss.R., *Le discernement dans les écrits pauliniens*, Études bibliques (Paris: Gabalda, 1973, paper), 358 pp. Bibliography. Indexed.

A revision of a doctoral dissertation in the field of moral theology directed by A. Humbert and presented to the Academia Alfonsiana in Rome, this study begins with an analysis of *dokimazein* in the Greek world, the Jewish world and the non-Pauline NT writings. The second major section studies Pauline discernment by detailed exegeses of relevant texts from 1 Thes, 1—2 Cor, Gal, Rom, Phil, Eph and the Pastorals. The third section synthesizes the results of these exegeses under the heading of the religious and moral value of *dokimazein* within the Pauline writings. In his conclusion the author calls discernment the key to NT moral theology.

BIBLICAL THEOLOGY

O. BANGERTE, *Frauen im Aufbruch. Die Geschichte einer Frauenbewegung in der Alten Kirche. Ein Beitrag zur Frauenfrage* (Neukirchen-Vluyn: Neukirchener, 1971, DM 26), 158 pp. Bibliography. ISBN: 3-7887-0304-0.

The author, who has served as a pastor in Heidelberg since 1965, proposes to survey the place of women in the early church. After discussing the liberation which comes about through Christ and the contribution made by women in the missionary churches, B reflects on the cultural obstacles faced by women in the early church and the possibilities of overcoming them. A discussion of widows according to the Pastorals then leads him to ask whether in the NT the offices of widow and deaconess existed at the same time. Among the other matters discussed are widows in the eastern and western churches, virgins, and deaconesses. In the

final section B attempts to relate his findings to the contemporary interest in the women's movement and in the ministry of women in the church.

P. BEYERHAUS, *Allen Völkern zum Zeugnis. Biblisch-theologische Besinnung zum Wesen der Mission* (Wuppertal: R. Brockhaus, 1972, paper DM 9.80), 144 pp. ISBN: 3-7974-0041-1.

This biblical-theological consideration of the Christian mission deals first with the basis, content and goal of that mission and then examines its realization in the world. Reflections on preaching as a call to mission and on the role of the Holy Spirit prepare for the concluding homily on Mt 10:16-22. Six of the nine chapters have appeared previously in theological and missionary journals.

O. BÖCHER, *Christus Exorcista. Dämonismus und Taufe im Neuen Testament*, Beiträge zur Wissenschaft vom Alten und Neuen Testament 96 (Stuttgart—Mainz: Kohlhammer, 1972, DM 58), 218 pp. Bibliography. Indexed. ISBN: 3-17-217011-X.

This is the second part of the author's *Habilitationsschrift* presented to the University of Mainz in 1968; the first part was published as *Dämonenfurcht und Dämonenabwehr* in 1970. The first major section is a survey of the demonological concepts of the ancient world. Relying primarily on NT texts, B here deals with the demons and their world (place, time, individuality, number, functions) and with the various modes of exorcism. Then he turns to the meaning of these demonological concepts and procedures and to some elements of conscious protest against demonism in the NT. The final section is concerned with Christ's victory over the demons and with the role of baptism in this context. *Das Neue Testament und die dämonischen Mächte* (1972) represents a summary and popularization of both parts of B's work.

E. BRANDENBURGER, *Frieden im Neuen Testament. Grundlinien urchristlichen Friedensverständnisses* (Gutersloh: Mohn, 1973, paper DM 10.80), 75 pp. Bibliography. Indexed. ISBN: 3-579-04089-8.

After introductory remarks on the state of research on the theme of peace in the NT and consideration of the term *eirēnē*, the author discusses the topic under these headings: peace as the new world order in early Christian apocalyptic, the establishment of cosmic peace in the theology of the NT Wisdom hymns, the concept of the Messiah-king who brings about peace in the Synoptic Gospels, Jesus' legacy of peace to his own in Jn, peace with God according to Paul, the contributions of Pauline paraenesis to the understanding and realization of peace, and the body of Christ as the realm of peace in the Deuteropauline writings. The volume grew out of lectures given at the Kirchliche Hochschule in Bethel (where the author is *Ordinarius* for NT) in the summer semester of 1970.

R. E. BROWN, S.S., *The Virginal Conception and Bodily Resurrection of Jesus* (Paramus, N.J.: Paulist, 1973, paper \$2.25), viii and 136 pp. Indexed. LCN: 72-97399. ISBN: 0-8091-1768-1.

The volume contains an expanded version of B's study on the problem of the virginal conception of Jesus [§§ 16-787—788] along with a previously unpublished article on the problem of the bodily resurrection of Jesus. In both cases the author's aim is "to survey the evidence as objectively as possible to see what biblical scholarship might contribute to the Church's discussion of these doctrines." In the introduction B discusses the theological significance of the two topics and spells out his own critical assumptions.

O. CULLMANN, *La royauté du Christ et de l'église selon le Nouveau Testament*, Foi Vivante 140 (Neuchâtel: Delachaux & Niestlé, 1971, paper 5.50 Sw. fr.), 81 pp.

Originally published in 1941, this brief study first poses the problem of the relationship between the kingdom of Christ and the church and then discusses these major topics: the epoch of Christ's reign and the epoch of Christ's church, the scope of Christ's kingship and the scope of the church, the members of Christ's

kingdom and the members of the church, and the mission of the church in the reign of Christ. In the foreword to this edition F. Refoulé draws attention to the seminal importance of this work for understanding Cullmann's subsequent work.

J. ERNST, *Anfänge der Christologie*, Stuttgarter Bibelstudien 57 (Stuttgart: Katholisches Bibelwerk, 1972, paper DM 12.80), 173 pp. Bibliography. Indexed. ISBN: 3-460-03571-4.

In the opening section, which is devoted to post-Easter Christology, the author (professor of NT exegesis at Paderborn) examines the titles applied to Jesus (*Kyrios*, Son of God, Messiah, Son of David, Son of Man, Servant of God, teacher, prophet), deals with the *Gattungen* and forms used in the NT to profess faith in Jesus, and stresses the significance of Easter in the development of Christology. The second major section is concerned with the criteria employed in the effort to bridge the gap between the Jesus of history and the Christ of faith. The final part studies the pre-Easter elements of Christology as seen in certain Gospel pericopes; discipleship and the non-conformity of Jesus are especially emphasized.

Die Frage nach Gott, ed. J. Ratzinger, Quaestiones Disputatae 56 (Freiburg—Vienna: Herder, 1973, paper DM 16), 175 pp. ISBN: 3-451-02056-4.

Eight articles dealing with the philosophical, biblical, theological and pastoral dimensions of the God-question are included in this volume. Of direct relevance for NT study is W. Thüsing's contribution on the views of God in the NT. After examining the theme in the various writings, he attempts to draw conclusions about the relationship of Jesus and his disciples to God and about the relationship between the Christological theology of the NT and the Yahweh-theology of the OT.

Die Frage nach Jesus. Im Auftrag des Direktoriums der Salzburger Hochschulwochen, ed. A. Paus (Graz—Cologne: Styria, 1973, paper 250 Ö. Sch. or 44.75 Sw. fr. or DM 35), 379 pp. ISBN: 3-222-10744-0.

Six papers prepared for the Salzburger Hochschulwochen held at the University of Salzburg from 24 July to 5 August 1972: D. Steindl-Rast on Jesus as the Word of God from the standpoint of comparative religious psychology, W. Beilner on the way to Jesus as preacher and preached, B. Welte on the crisis of dogmatic assertions about Christ, J. Finkenzeller on the resurrection of Christ and our hope, A. Auer on the contemporary significance of Jesus' moral teaching, and L. Boros on failure in Jesus' destiny.

Frieden—Bibel—Kirche, ed. G. Liedke, Studien zur Friedensforschung, Band 9 (Munich: Kösel, 1972, paper DM 18; Stuttgart: Klett), 236 pp. Indexed. ISBN: 3-466-42109-8.

Of the four major papers emanating from the Forschungsstätte der Evangelischen Studiengemeinschaft's project on the contribution of theology and the church to peace, three (by L. Perlitt, G. Liedke and O. H. Steck) deal primarily with the OT. H. Thyen's study is concerned mainly with NT data about the relationship between church structures and world peace. There are also reports on important studies on the theme of peace in the OT (G. Liedke), NT (K. Geyer) and systematic theology (W. Huber).

J. A. GRASSI, *The Teacher in the Primitive Church and the Teacher Today* (Santa Clara, Calif.: University of Santa Clara Press, 1973, paper \$2.95), v and 132 pp. LCN: 73-78011.

Convinced that the whole stress in NT religious teaching was on inculcating a new way of life, G attempts to sketch an approach to Christian teaching which is based on the ancient view of the teacher found in the oldest streams of the Christian tradition. The major sections deal with teaching models in the 1st century, Jesus the teacher, the teacher in the early church, the teacher in the NT and today, and woman's liberation and the female teacher in the modern world.

The author is associate professor in the department of religion at the University of Santa Clara.

H. HÄRING, *Kirche und Kerygma. Das Kirchenbild in der Bultmannschule*, Ökumenische Forschungen I. Ekklesiologische Abteilung, Band VI (Freiburg—Vienna: Herder, 1972, DM 68), 432 pp. Bibliography. ISBN: 3-451-16301-2.

The book aims to describe and evaluate the understanding of the church in the writings of R. Bultmann and six of his most important students. The material is arranged under three major headings: the church as paradoxical sign (R. Bultmann and H. Braun), the church and the word of Jesus (E. Fuchs, G. Ebeling and G. Bornkamm), and the church on pilgrimage (E. Käsemann and H. Conzelmann). In his introduction H promises a second volume which will treat thematically the issues raised by the Bultmann school. He also observes that he himself identifies most strongly with Käsemann's perspectives but recognizes the pivotal significance of Conzelmann's work. The volume is based on H's 1970 doctoral dissertation at Tübingen.

G. HASENHÜTTL, *Christentum ohne Kirche*, Der Christ in der Welt. Eine Enzyklopädie, XVI. Reihe: Juden und nichtkatholische Christen, Band 4 (Aschaffenburg: Pattloch, 1972, paper DM 5.50), 93 pp. Bibliography.

This booklet explores the positive effects of distinguishing between Christianity and the church and thus examines topics such as the absolute character of Christianity, the misuse of church power, the meaning of the church, and "church-free" Christianity for the individual (e.g. S. Kierkegaard) and for society (e.g. C. Torres). These matters are discussed in the light of Scripture and theology.

D. M. HAY, *Glory at the Right Hand. Psalm 110 in Early Christianity*, Society of Biblical Literature Monograph Series, vol. 18 (Nashville—New York: Abingdon, 1973, \$5), 176 pp. Indexed. LCN: 73-297. ISBN: 0-687-20633-2.

A revision of the author's 1965 doctoral dissertation (directed by P. W. Meyer at Yale), this study first surveys the history of interpretation of Ps 110 in ancient Judaism and early Christianity (down to the 4th century); here an effort is also made to determine what form or forms of the psalm's text were current among Christians. The second part is a functional analysis of early Christian references to Ps 110. The major categories of this section are (1) expressions of exaltation to the right hand of God, (2) support for Christological titles, (3) affirmations about the subjection of powers to Christ, and (4) affirmations about Jesus' intercession and priestly office. The author is presently assistant professor of religion and college chaplain at Coe College in Cedar Rapids, Iowa.

K. HOLLMANN, *Existenz und Glaube. Entwicklung und Ergebnisse der Bultmann-Diskussion in der katholischen Theologie*, Konfessionskundliche und kontrovers-theologische Studien, Band XXX (Paderborn: Bonifacius, 1972, DM 28), 360 pp. Bibliography. ISBN: 3-87088-081-3.

This doctoral dissertation, which was directed by L. Scheffczyk and presented to the Catholic faculty at Munich in 1971, begins with a brief sketch of Bultmann's theology. The next two major sections are concerned with the reception accorded Bultmann's work by Catholic exegetes and by Catholic fundamental and dogmatic theologians. The fourth part assesses the value for theology arising from the encounter between Catholic theologians and Bultmann, while the fifth part examines the possibilities and limits in accepting Bultmann's views into Catholic theology.

J. L. HOULDEN, *Ethics and the New Testament* (Baltimore: Penguin, 1973, paper \$2.10), ix and 134 pp. Indexed. ISBN: 0-14-021573-5.

Intended for theological students and more general readers, this volume seeks to aid comprehension of the "shape" of NT ethics. After preliminary remarks on methodology and on general attitudes shared by early Christians, H examines the ethical stances of the individual NT authors and then studies specific issues (divorce, political obedience, wealth and toleration) on which the biblical writers held

somewhat differing views. Chapters on the roots of NT ethical teaching in the figure of Jesus and on the use of NT ethical teaching today complete the study. The author is principal of Cuddesdon Theological College.

A. LÄPPLE, *Jesus von Nazareth. Kritische Reflexionen* (Munich: Don Bosco, 1972, paper DM 14.80), 151 pp. ISBN: 3-7698-0165-2.

Aiming to deal with the Christological crisis of the present and to show the possibility of existential encounter with Jesus, the author concerns himself with topics such as uniformity and pluriformity in Christology, biblical and dogmatic Christology, Jesus' sense of being sent and his self-consciousness, and Jesus in the vocabulary of modern man. The volume concludes with a 33-page appendix of relevant documents and a 14-page dictionary of Christological terms.

J. S. MBITI, *New Testament Eschatology in an African Background. A Study of the Encounter between New Testament Theology and African Traditional Concepts* (New York: Oxford University Press, 1971, \$8), xii and 216 pp., map. Bibliography. Indexed. ISBN: 0-19-821659-9.

This volume attempts to look at the encounter between Christianity and African traditional concepts, especially those of the Akamba people of Kenya, on the matter of eschatology. After sketching how Christianity came to the Akamba people, M deals with these topics: time, history and eschatology; the use of materialistic language in eschatology; the eschatology of the sacraments; the nearness of the spirit world; and the resurrection as corporate eschatology. The substance of this book was submitted as a doctoral dissertation (directed by C. F. D. Moule) to the University of Cambridge in 1963.

S. MEURER, *Das Recht im Dienst der Versöhnung und des Friedens. Studie zur Frage des Rechts nach dem Neuen Testament*, Abhandlungen zur Theologie des Alten und Neuen Testaments 63 (Zurich: Theologischer Verlag, 1972, paper 27.50 Sw. fr. or DM 25), 194 pp. Bibliography. ISBN: 3-290-12063-5.

After introductory remarks on law and legal procedures in the early church, the author investigates specific texts in the NT such as Mt 18 (law in the service of re-establishing peace); 7:1; 5:38-42, etc. (reconciliation rather than recompense); Acts 5:1-11 (the church's rejection of retributive justice); 1 Cor 5 (the handling of the case of the incestuous man), 2 Cor 2:5-11; 7:8-12; 1 Cor 6:1-11. The final chapter deals with the church's attitude toward "false teachers" as seen in various books of the NT, especially in the Pastorals and the Johannine epistles. The study is a slightly revised version of a 1970 Basel dissertation.

J. F. A. SAWYER, *Semantics in Biblical Research. New Methods of Defining Hebrew Words for Salvation*, Studies in Biblical Theology, Second Series, 24 (London: SCM, 1972, paper £2.25), xii and 146 pp. Bibliography. Indexed. ISBN: 334-01487-5.

A revised version of a doctoral dissertation directed by N. Porteous and submitted to the faculty of divinity at Edinburgh in 1968, this study first deals with the historical situations in which Hebrew words for salvation are "contextualized" and then turns to their associative fields and semantic structures. A synchronic analysis is followed by a brief historical description of the terms against the wider background of the Hamito-Semitic family. The problem of presenting semantic information in the form of convenient definitions is tackled, and some tentative general semantic principles are formalized. The author is now lecturer in the department of religious studies at Newcastle.

K. H. SCHEKLE, *Theologie des Neuen Testaments, II: Gott war in Christus*, Kommentare und Beiträge zum Alten und Neuen Testament (Düsseldorf: Patmos, 1973, DM 36), 326 pp. Indexed. ISBN: 3-491-00100-5.

This most recent volume of the four-volume project undertaken by the NT professor of the Catholic theological faculty at Tübingen is structured around four major themes: (1) revelation—the definition and concept of biblical revelation,

revelation in creation, the OT in the NT, and revelation in the NT; (2) redemption and salvation—the word of Christ and Christ the Word, the mighty deeds and wonders of Jesus, the passion, redemption and atonement, resurrection and exaltation, incarnation, and the titles of Jesus; (3) the Spirit of God; (4) faith and theology—the God-question today; OT belief in God and the Greek concept of God; NT belief in God, one God and one church; God as creator, Lord and Father; God as spirit, light and love; philosophical predicates for God; and the divine Trinity.

G. SCHILLE, *Osterglaube*, Arbeiten zur Theologie, Heft 51 (Stuttgart: Calwer, 1973, DM 9.80), 80 pp. ISBN: 3-7668-0400-6.

Arising from a brief chapter in the author's *Das vorsynoptische Judenchristentum* (1970), this volume surveys the NT on the meaning of Jesus' resurrection and distinguishes three independent traditions: the Jewish-Christian (the one raised up on the cross comes again as judge of the world), the Galilean (the one who died on the cross is present in the word and deeds of his messengers), and the "baptist" (the one who has been raised from the dead has brought about a "change of aeons" for all those who are baptized in him). After sketching how these traditions were assimilated as the church's faith developed, the author offers some concluding observations on methodology.

G. STRECKER, *Evangelium und Kirche nach katholischem und evangelischem Verständnis. Die Ergebnisse des römisch-katholisch/evangelisch-lutherischen Studienkommission*, Sammlung gemeinverständlicher Vorträge und Schriften aus dem Gebiet der Theologie und Religionsgeschichte 257/258 (Tübingen: Mohr-Siebeck, 1972, paper DM 7.40), 58 pp. ISBN: 3-16-133831-6.

The author's report on the results gained from the Roman Catholic-Lutheran commission which held five meetings in various places in Europe between 1967 and 1971. The major chapters deal with the gospel and tradition, the gospel and the world, the gospel and church office, and the gospel and church unity.

Theologische Akademie, Band IX, ed. K. Rahner, S.J. and O. Semmelroth, S.J. (Frankfurt: Knecht, 1972, paper DM 12.80), 127 pp. ISBN: 3-7820-0263-6.

The five studies comprising this volume seek to make intelligible to lay people the questions and results of contemporary theological research on various topics. Of direct relevance to NT research is F. Lentzen-Deis's contribution on Jesus as rabbi or as Son of God. The other contributors are O. Semmelroth, H. Bacht, J. Fuchs and K. Rahner.

J. M. R. TILLARD, *What Priesthood has the Ministry?* Grove Booklet on Ministry and Worship No. 13 (Bramcote, Notts.: Grove, 1973, paper 20p), 28 pp. ISBN: 901710-30-X.

A translation by W. A. Purdy and J. Charley from the French of a paper prepared for the Anglican-Roman Catholic International Commission's meeting at Gazzada near Milan in the summer of 1972. Published here separately, this examination of the NT basis of ministry also is to appear in French in *NouvRevThéol* and in English in *One in Christ*.

Die Verantwortung der Kirche in der Gesellschaft. Eine Studienarbeit des Ökumenischen Ausschusses der Vereinigten Evangelisch-Lutherischen Kirche Deutschlands, ed. J. Baur et al. (Stuttgart: Calwer, 1973, paper DM 24), 228 pp. ISBN: 3-7668-0411-1.

The ten articles presented in this volume deal with the church's responsibility in society and were prepared for the ecumenical committee of the United Evangelical-Lutheran Church in Germany. Of direct relevance to NT studies are the contributions by L. Goppelt on the principles of NT and theological social ethics today and by W. Kerber on political theology and the preaching of Jesus.

J. C. WENGER, *Our Christ-Centered Faith. A Brief Summary of New Testament Teaching* (Scottsdale, Pa.: Herald, 1973, paper \$1.50), 64 pp. LCN: 72-5942. ISBN: 0-8361-1703-4.

The booklet attempts to set forth "some of the major doctrinal emphases of the New Testament as understood in the Free Church tradition—commonly called the Anabaptist-Mennonite tradition." The material is gathered under these headings: Christ's word, Christ's church, and Christ's lordship. The author teaches in the Associated Mennonite Biblical Seminaries, Elkhart, Indiana.

THE WORLD OF THE NEW TESTAMENT

Antike Berichte über die Essener, ed. A. Adam, rev. C. Burchard, *Kleine Texte für Vorlesungen und Übungen* 182 (2nd ed. rev.; Berlin—New York: de Gruyter, 1972, paper DM 19.80 or \$6.95), viii and 88 pp. Bibliography. LCN: 72-77438. ISBN: 3-11-003953-2.

A revision of the volume noticed in *NTA* 6, p. 424. In this edition C. Burchard has corrected the minor errors in the texts, provided new introductions and notes, added three texts, and included a twenty-three-page bibliography. The three additional texts are C. Julius Solinus, *Collectanea rerum memorabilium* 35.9-12; Josippus, *Liber memorialis* 141.3-4 and 142.4; and Albert the Great, *Determinatio super articulis inventae haereses in raetia* 45, 60 and 62.

J. BOWKER, *Jesus and the Pharisees* (New York: Cambridge University Press, 1973, \$13.50), xi and 192 pp. Bibliography. Indexed. LCN: 72-87439. ISBN: 0-521-20055-5.

Designed as a companion for studies of the Pharisees and in particular for discussions of the Pharisees as they appear in the NT, this book begins with a lengthy introduction which treats the problems of identifying the Pharisees, the emergence and development of the "Ḥakamic" movement, the divisions among the ḥākāmîm, Jesus and the Pharisees, and the offense and trial of Jesus. Next there is a twenty-four-page additional note on the Pharisees' controversies against the Sadducees and/or Boethusians. The main part of the book consists of translations of those texts from Josephus, the rabbinic writings, the Dead Sea Scrolls and other sources which are considered indispensable for an understanding of the Pharisees and which occur frequently in discussion. The author is lecturer in divinity at the University of Cambridge.

G. BRUNNER, *Die theologische Mitte des Ersten Klemensbriefs. Ein Beitrag zur Hermeneutik frühchristlicher Texte*, *Frankfurter Theologische Studien* 11 (Frankfurt: Knecht, 1972, paper DM 21), ix and 177 pp. Bibliography. Indexed. ISBN: 3-7820-0252-0.

Originally presented as a doctoral dissertation to the theological faculty at Innsbruck in 1971, this study first summarizes the interpretations of *1 Clement* given by R. Knopf, W. Bauer, O. Knoch and K. Beyschlag, and then specifies what the author perceives to be its major hermeneutical problems. The second part deals with the work's structure, vocabulary, use of Scripture, redaction-history and addressees. The final section stresses the importance of chap. 44 and its statement about the impossibility of deposing office-holders, studies the significance of the terms *despotēs*, *tapeinophronein* and *homonoia*, and calls attention to the unique character of the letter.

R. DE VAUX, *Archaeology and the Dead Sea Scrolls*, trans. D. Bourke (New York: Oxford University Press, 1973, \$12), xv and 142 pp., 42 plates. Indexed. ISBN: 0-19-725931-6.

A revised English version of the Schweich Lectures delivered in 1959 before the British Academy and published in French in 1961 [*NTA* 6, p. 425]. In his preface the author remarks that, while he has not modified his conclusions, the effects of revision are most discernible in the third chapter which deals with the

ruins and the texts. K. M. Kenyon has contributed a foreword to this edition, in addition to G. R. Driver's foreword to the original. Several foldout maps and charts are included among the "plates."

Early Christian Writings. The Apostolic Fathers, trans. M. Staniforth, Penguin Classics (Baltimore: Penguin, 1972, paper \$1.45), 237 pp. ISBN: 0-14-044197-2.

This translation, which first appeared in 1968, is based on the text prepared for K. Lake's Loeb Classical Library edition, together with some variants from J. B. Lightfoot's edition. Brief introductions accompany the English versions together with a small number of notes. The works treated are: *1 Clement*, the seven letters of Ignatius, the *Epistle of Polycarp*, the *Martyrdom of Polycarp*, the *Epistle to Diognetus*, *Barnabas*, and the *Didache*. Also included is a map of Ignatius' route to Philippi.

Early Church History. The Roman Empire as the Setting of Primitive Christianity, ed. S. Benko and J. J. O'Rourke (London: Oliphants, 1972, £3), 318 pp. Bibliographies. Indexed. ISBN: 0-551-00277-8.

British edition of *The Catacombs and the Colosseum* [NTA 15, p. 369].

G. FORKMAN, *The Limits of the Religious Community. Expulsion from the Religious Community within the Qumran Sect, within Rabbinic Judaism, and within Primitive Christianity*, trans. P. Sjölander, Coniectanea Biblica. New Testament Series 5 (Lund: Gleerup, 1972, paper), 257 pp. Bibliography. Indexed. ISBN: 91-970010-0-7.

Originally presented as a doctoral dissertation at the University of Lund in 1972, this study first discusses those deviations which lead to expulsion and the theological motifs connected with expulsion according to the QT. Then expulsion from the religious communities of Qumran, rabbinic Judaism and primitive Christianity is examined in the light of three fundamental questions: (1) Which deviations led to expulsion? (2) How was expulsion carried out? (3) What theological motifs were connected with expulsion? In his conclusion F observes that for Jesus it "was not the holiness or purity of the community which was the most important, but the individual's standpoint in face of the message about the kingdom of God."

M. FRIEDLÄNDER, *Der vorchristliche jüdische Gnosticismus* [1898] (Farnborough, Hants.: Gregg, 1972, £4), x and 123 pp. ISBN: 0-576-80172-0.

Unaltered reprint. Taking as his starting point the text in *bSab* 116a which speaks of the *minim*, the author rejects the identification with the Christians and proposes to demonstrate that the *minim* are the Essenes and Therapeutae. The two major sections of the book discuss the Jewish radicals of the pre-Christian diaspora and the pre-Christian Jewish Gnosticism. The main primary sources employed in the study are the writings of Philo, the NT, patristic sources and rabbinic literature.

R. FURNEAUX, *The Roman Siege of Jerusalem* (New York: McKay, 1972, \$6.95), xi and 274 pp., 2 maps, 2 charts. Bibliography. LCN: 73-150062.

Furneaux, who is a specialist in the interpretation of military history and the author of more than thirty books, first sketches Jewish resistance to Rome between A.D. 6 and 66 and then presents a detailed description of the battle of Jerusalem between 66 and 70. While Josephus is the major source throughout, reference is also made to the Qumran scrolls, the NT, other literary documents and archaeological evidence. There are appendixes on the Slavonic Josephus and the *Habakkuk Commentary* of Qumran.

Gnosis. A Selection of Texts. I: Patristic Evidence, ed. W. Foerster, trans. ed. R. McL. Wilson (New York: Oxford University Press, 1972, \$19.25), viii and 367 pp. Bibliography. ISBN: 0-19-826433-X.

An English translation of the German volume published in 1969 [NTA 14, p.

119]. In addition to Wilson, who has overseen the entire translation in close collaboration with the German originators of the collection, S. G. Hall, D. Hill and G. C. Stead have also been responsible for parts of the English version. Vol. 2 is scheduled for translation in the near future.

M. GRANT, *The Jews in the Roman World* (New York: Scribner, 1973, \$10), xv and 347 pp., 8 maps, 1 plan. Bibliography. Indexed. LCN: 72-11118. ISBN: 0-684-13340-7.

After a brief sketch of Israel's history from the OT through Maccabean times, the volume traces the fortunes of Israel from the conquest by Pompey to the reign of Herod the Great and his successors. The next major section is concerned with the rule of Pontius Pilate, the peril from Caligula and the Greeks at Alexandria, the kingship of Agrippa I and after, and Paul's bid to change the Jews. The fourth section discusses the Jewish revolts of A.D. 70 and 135, and NT writings and the Jews, and the rebellions in the East. The final section describes the place of the Jews in the later pagan empire and in the Christian empire.

F. HAHN, *The Worship of the Early Church*, trans. D. E. Green, ed. J. Reumann (Philadelphia: Fortress, 1973, paper \$3.25), xxvi and 118 pp. Bibliography. Indexed. LCN: 72-87063. ISBN: 0-8006-0127-0.

An English translation of *Der urchristliche Gottesdienst* [NTA 15, p. 128]. J. Reumann has added an introduction to H's work and appended recent literature in English to some of H's notes. The translator, who is librarian at the San Francisco Theological Seminary and Graduate Theological Union in Berkeley, has provided detailed bibliographical information for the material cited by the author and supplied English editions where they exist. The bibliography is H's own, but the editor has added a selection of H's writings, plus a selection of critical responses to his book *Christologische Hoheitstitel* (1963).

A. HAMMAN, *La vie quotidienne des premiers chrétiens (95-197)* (new ed.; Paris: Hachette, 1971, paper 22 F), 303 pp., 2 maps.

A revised and corrected edition of this survey of 2nd-century Christianity. Under the heading "environment" H deals with matters of geography, modes of travel and communication, and the social milieu, while under the title "presence to the world" he treats Christianity's rivals and opponents as well as its confrontation with city life. Topics such as the organization and structures of the church, the religious and social experiences of Christians, and lives of various figures (Ignatius, Justin, Blandinus, Irenaeus, and Perpetua) are handled under the heading "the face of the church." A final section called "the heroism of the everyday" has to do with the daily and weekly times for prayer and with the stages of Christian life. A chronological chart covering religious and secular affairs between A.D. 95 and 200 is also included.

The Hellenistic Age. Political History of Jewish Palestine from 332 B.C.E. to 67 B.C.E., ed. A. Schalit, *The World History of the Jewish People. First Series: Ancient Times*, vol. 6 (Jerusalem: Masada Pub. Co., 1972), xxii and 360 pp., 12 maps, 78 figs. Bibliography. Indexed.

This history of the Jewish people from the 4th to the 1st century B.C. is divided into four major parts: (1) the Hellenistic environment—political background and cultural background (V. Tcherikover); (2) Hellenistic Palestine—the political situation from 332 to 175 B.C., social conditions, and the Hellenistic movement in Jerusalem and Antiochus' persecutions (V. Tcherikover); (3) the war of liberation—the Hasmonean revolt and Judah the Maccabee's war against the Syrians (M. Avi-Yonah), and the first Hasmonean rulers (J. Klausner); (4) the heyday of the Hasmonean state—John Hyrcanus I, Judah Aristobulus and Jannaeus Alexander, Queen Salome Alexandra (J. Klausner), and domestic politics and political institutions (A. Schalit).

M. HENGEL, *Judentum und Hellenismus. Studien zu ihrer Begegnung unter besonderer Berücksichtigung Palästinas bis zur Mitte des 2.Jh.s v.Chr.*, Wissenschaftliche Untersuchungen zum Neuen Testament 10 (2nd ed.; Tübingen: Mohr-Siebeck, 1973, DM 98), xi and 693 pp. Bibliography. Indexed. ISBN: 3-16-133952-5.

Accepted as a *Habilitationsschrift* by the Evangelical faculty at Tübingen in 1966 and first published in 1969, this study aims to show that all Judaism from the mid-3rd century B.C. must be regarded as Hellenistic. After placing the meeting between Palestinian Judaism and Hellenism in its historical context, H examines the political and economic effects of the encounter. He then turns to the influence of Greek language and Hellenistic culture in Palestine as well as to the stirrings of opposition as seen in Ben Sira, Wisdom speculation, the Hasidic movement and the Essenes. Finally, the *interpretatio Graeca* of Judaism and the Hellenistic reform movement at Jerusalem are discussed. In this edition mistakes and typographical errors have been corrected, and bibliographical information has been expanded.

M. HENGEL, *Victory over Violence. Jesus and the Revolutionists*, trans. D. E. Green (Philadelphia: Fortress, 1973, paper \$2.50), xxvi and 67 pp. LCN: 73-79035. ISBN: 0-8006-0167-X.

English translation of *Gewalt und Gewaltlosigkeit* [NTA 16, p. 254]. For this edition R. Scroggs has provided an introduction in which he seeks to place the book in the context of the current debate about the use of violence.

I più antichi testi pasquali della chiesa. Le omelie di Melitone di Sardi e dell'Anonimo Quartodecimano e altri testi del II secolo, ed. and trans. R. Cantalamessa, Bibliotheca "Ephemerides Liturgicae." Sectio Historica 33 (Rome: Edizioni Liturgiche, 1972, paper 1,800 L), 167 pp. Bibliography. Indexed.

An Italian translation, with notes and introduction, of two 2nd-century paschal texts, Melito's *Homily* and the work by the anonymous Quartodeciman (pseudo-Hippolytus). The introduction treats each work individually and then considers them together from the standpoints of style, sources and structure. There are two appendices, one for the last fragments of Melito and the other containing pseudo-Epiphanius' *On the Passion*.

K. KOCH, *The Rediscovery of Apocalyptic. A polemical work on a neglected area of biblical studies and its damaging effects on theology and philosophy*, trans. M. Kohl, Studies in Biblical Theology, Second Series, 22 (London: SCM, 1972, paper £2.25), 157 pp. Indexed. ISBN: 0-334-01361-5.

An English translation of *Ratlos vor der Apokalyptik* [NTA 15, p. 129]. The author is professor of OT at the University of Hamburg.

J. LAPORTE, *La doctrine eucharistique chez Philon d'Alexandrie*, Théologie historique 16 (Paris: Beauchesne, 1972, paper 48 F), 276 pp. Bibliography. Indexed.

Presented as a doctoral dissertation to the Institut Catholique of Paris in 1972, this study first examines *eucharistia* and other terms for thanksgiving in the writings of Philo and then turns to Philo's views on *eucharistia* in regard to liturgy and spiritual worship. The other two major chapters deal with Philo's views on *eucharistia* and cosmic religion and on *eucharistia* and the interior life of the soul. There is an appendix on *eucharistia* in the *Corpus Hermeticum*. The author now teaches at Notre Dame University.

J. Z. LAUTERBACH, *Rabbinic Essays*, ed. L. H. Silberman and S. B. Freehof [1951] (New York: Ktav, 1973, \$17.50), xvi and 570 pp. Bibliography. LCN: 73-2353. ISBN: 0-87068-223-7.

A reprint of eight studies previously published in 1951 and reissued in 1968 [NTA 13, p. 169].

J. LE MOYNE, *Les Sadducéens*, Études bibliques (Paris: Gabalda, 1972, paper), 464 pp. Bibliography. Indexed.

Originally presented as a doctoral dissertation to the Institut Catholique of Paris and as a thesis to the faculty of letters and human sciences of the Sorbonne, this study begins with a brief review of research on the Sadducees from A. Geiger to the present and then examines in detail the ancient sources for information about the Sadducees (Josephus, the deuterocanonical and intertestamental literature, the rabbinic writings, NT, Karaite literature, and the Fathers of the church). Then the major differences between the Sadducees and the Pharisees (belief in resurrection, liturgy and ritual, legal matters, the high priests and other clergy, and women) are discussed. The third major part is a synthesis concerned with the characteristics of the Sadducees as a group, their attitude toward Scripture, and the history of their movement. There is also an appendix on the Sadducees and the birth of Christianity.

H. LINDNER, *Die Geschichtsauffassung des Flavius Josephus im Bellum Judaicum gleichzeitig ein Beitrag zur Quellenfrage*, Arbeiten zur Geschichte des antiken Judentums und des Urchristentums, Band XII (Leiden: Brill, 1972, 48 gld.), xi and 166 pp. Bibliography. Indexed. ISBN: 90-04-03502-8.

Originally presented in 1971 to the Evangelical faculty at Tübingen as a doctoral dissertation under the direction of O. Michel, this volume deals with Josephus' understanding of history and his use of sources by means of detailed analyses of passages in the *War*. Among the major matters discussed are the three great speeches (those of Agrippa, Josephus and Eleazar), Josephus' report of his own activities in *War* 2—4, Josephus and the rise of Vespasian, and the source-critical analysis of 4.659—6.322.

B. L. MACK, *Logos und Sophia. Untersuchungen zur Weisheitstheologie im hellenistischen Judentum*, Studien zur Umwelt des Neuen Testaments, Band 10 (Göttingen: Vandenhoeck & Ruprecht, 1973, paper DM 38), 220 pp. Bibliography. Indexed. ISBN: 3-525-53361-6.

Accepted as a doctoral dissertation (directed by H. Conzelmann) in 1967 by the faculty of theology at Göttingen, this study first deals with Jewish wisdom in the OT and intertestamental literature, turns to history-of-religions and tradition-historical considerations, and offers an extensive treatment of the topic in the Wisdom of Solomon. The second part examines the theme in Philo's writings according to these headings: the figure of Wisdom and the bifurcation of the world, the new understanding of the way of wisdom, the mythology of the way, the mythology of birth and union, and the mythology of the stream of enlightenment. There is also an excursus on Philo's teaching on *dynamis*. In his preface the author presents observations on studies which are relevant to his theme but were published after 1967.

J. MAIER AND K. SCHUBERT, *Die Qumran-Essener. Texte der Schriftrollen und Lebensbild der Gemeinde*, Uni-Taschenbücher 224 (Munich—Basel: E. Reinhardt, 1973, paper DM 14.80), 315 pp. Bibliography. ISBN: 3-497-00695-5.

The first half of the volume offers an introduction to the Dead Sea Scrolls and the group which produced them by K. Schubert. After a description of the texts and their discovery, S sketches the rise of the Qumran community and discusses its structures and theology with special attention to the covenant, eschatology, the Teacher of Righteousness, and the two messiahs. The relationships between the Qumran scrolls and Christianity and rabbinic Judaism respectively are also considered. The second half consists of J. Maier's translations (with introductions and brief notes) of 1QS, CD, 1QH, 1QM, 1QpHab, 1QapGen, 1Q14 (*Commentary on Micah*), 1Q22 (*Words of Moses*), 1Q27 (*Book of Secrets*), 1QSa, 1QSb, 4QpNah, 4QpPs 37, 4QPBless, 4QTestimonia, 4QFlorilegium, 4QpIs^{a-a} and 4QpHos^{a-b}.

P. NAGEL, *Das Wesen der Archonten aus Codex II der gnostischen Bibliothek von Nag Hammadi*, Wissenschaftliche Beiträge 1970/6(K3) (Halle [Saale]: Martin-Luther-Universität, 1970, paper), 191 pp. Indexed.

After introductory remarks dealing with the original language, the OT citations, and the place of the work in Codex II, N presents the Coptic text of the *Hypostasis of the Archons* and a German translation on facing pages with brief notes at the bottom of the pages. Then he offers a retroversion of the text into Greek. The index material takes up more than half the volume. There are indexes of Coptic words, of Greek words along with German and Coptic equivalents, and of proper names; a concordance of Coptic and Greek words with context, a list of Greek and Coptic equivalents, and a list of references to biblical and other works are also included. *Le Néoplatonisme. Colloques Internationaux du Centre National de la Recherche Scientifique. Sciences humaines. Royaumont 9-13 juin 1969*, ed. P. M. Schuhl and P. Hadot (Paris: CNRS, 1971, 112.40 F), xiv and 496 pp. Indexed.

The papers from the international colloquium on Neo-Platonism are arranged in five major categories: the preparation for Neo-Platonism (two items), Plotinus (ten items), Greek Neo-Platonism (eleven items), Arab Neo-Platonism (three items), and the Neo-Platonic tradition in the Middle Ages and modern times (thirteen items). After several of the articles there are resumes of the discussions inspired by the paper. There is study by H. Dörrie on the revival of Platonism in the 1st century B.C. and a contribution by H. Jonas on the soul in Gnosticism and Plotinus.

H. ODEBERG, *3 Enoch or The Hebrew Book of Enoch* [1928], The Library of Biblical Studies (New York: Ktav, 1973, \$22.50), xlvii, 192, 179, 74 and 36 pp. Bibliography. Indexed. LCN: 69-10670. ISBN: 0-87068-093-5.

This volume presents the Hebrew text of *3 Enoch* along with an English translation and detailed explanatory notes. There is also a lengthy introduction which discusses matters such as the MSS of *3 Enoch*, its contents, origin and date, the figure of Metatron, angelology, the concepts of spirit and soul, and divine judgment. For this edition J. Greenfield of Hebrew University has provided a 37-page prolegomenon which treats of *3 Enoch* in the light of the intertestamental and Qumran literature, the title given to the work, the scholarly reaction to Odeberg's work, other material relevant to the understanding of *3 Enoch*, and Odeberg's other scholarly achievements.

E. F. OSBORN, *Justin Martyr*, Beiträge zur historischen Theologie 47 (Tübingen: Mohr-Siebeck, 1973, cloth DM 56, paper 48), xii and 228 pp. Bibliography. Indexed. ISBN: 3-16-133262-8 (cloth), 3-16-133261-X (paper).

After remarks on 2nd-century objections to Christianity, Justin's life, the literary problems connected with his works, and his use of argument, the author examines Justin's thought on the God and Father of all, the Logos of God, the world, the demons as enemies of the Word, the knowledge of the truth, the love of truth, the Holy Scriptures, the true philosophy, man and his nature and freedom, history and recapitulation, the true Israel, and men of good hope. Also, in the large section devoted to Justin's use of Scripture, the nature of his OT text as well as his use of *testimonia* and a harmony of the Synoptic Gospels are discussed. The author is professor of biblical studies at Queen's College, University of Melbourne.

Philon d'Alexandrie. De Posteritate Caini, ed. and trans. R. Arnaldez, Les Oeuvres de Philon d'Alexandrie 6 (Paris: Cerf, 1972, paper), 159 pp.

In his introduction Arnaldez, professor at the Sorbonne and one of the editors of the series, offers a general overview of the treatise and discusses etymologies, double meanings of proper names, digressions, and the overall importance of the work. An outline of the treatise's contents is also provided. The main part of the volume consists of the Greek text (Cohn-Wendland with modifications) and a French translation on facing pages along with notes arranged at the bottom of the pages.

K. H. RENGSTORF, *A Complete Concordance to Flavius Josephus. Volume I: A-D* (Leiden: Brill, 1973, 580 gld.), xxvii and 546 pp. ISBN: 90-04-03655-5.

In this first volume of the projected four-volume concordance to Josephus' writings there is a brief introduction in both English and German versions which describes the project and explains how to use the material, and a listing of the Greek words from alpha to delta. For each entry there are English and German translations and a listing of the word's occurrences with context. All recent editions of Josephus have been taken into consideration, so that the concordance can be used with any one of them. Variant readings are given where there is uncertainty about the text. Josephus' works are cited in the order of their composition; thus the listings begin with citations from the *Jewish War* where possible. A supplementary volume, *Namenwörterbuch zu Flavius Josephus*, compiled by A. Schalit, appeared in 1968 [NTA 16, p. 134] as a forerunner to the concordance. Work on the remaining volumes is far advanced, and R expects the project to be completed rather rapidly.

W. SCHMITHALS, *Die Apokalyptik. Einführung und Deutung*, Sammlung Vandenhoeck (Göttingen: Vandenhoeck & Ruprecht, 1973, paper DM 19.80), 192 pp. Bibliography. ISBN: 3-525-01608-5.

Designed as a non-technical introduction to apocalyptic, the volume deals with these topics: the thought-world of apocalyptic, the essence of apocalyptic, the history of research on apocalyptic, apocalyptic and the OT, apocalyptic and gnosis, the origins of apocalyptic, apocalyptic and Christianity, Messiah and Son of Man, the apocalyptic literature, and the historical effects of apocalyptic. The author, who is professor at the Kirchliche Hochschule in Berlin, observes in his introduction that apocalyptic expresses a specific understanding of existence which can also be expressed in non-apocalyptic ways and which is encountered in various forms in the present.

E. B. SMICK, *Archaeology of the Jordan Valley*, Baker Studies in Biblical Archaeology 3 (Grand Rapids: Baker, 1973, paper \$4.95), 193 pp., photographs, maps. Bibliography. Indexed. ISBN: 0-8010-7951-9.

After a survey of the geography of the Jordan valley and a discussion of the OT phrase *yardēn yērîhō*, S discusses the archaeological evidence regarding the area in prehistoric times and the Early Bronze age and then blends archaeological discoveries and biblical texts to sketch the OT period. There are also chapters on the Jordan valley in intertestamental and NT times and on the Madaba mosaic map. A supplement on OT geographical terms involving the Jordan valley and eleven maps conclude the discussion.

G. STEMBERGER, *Der Leib der Auferstehung. Studien zur Anthropologie und Eschatologie des palästinischen Judentums im neutestamentlichen Zeitalter (ca. 170 v.Chr.-100 n.Chr.)*, Analecta Biblica 36 (Rome: Biblical Institute Press, 1972, paper 3,600 L or \$6.30), viii and 139 pp. Bibliography. Indexed.

In an effort to illumine the current theological debates about the resurrection and the nature of the resurrected body, the author discusses the anthropology and concept of the resurrected body in seven works of Palestinian origin which were composed in what is termed the NT period: 2 Maccabees, 1 Enoch, Psalms of Solomon, Testaments of the Twelve Patriarchs, 4 Ezra, 2 Baruch and Pseudo-Philo's *Liber Antiquitatum Biblicarum*. In his introduction S observes that this research should be seen as preliminary to a study of the resurrected body in 1—2 Cor. He is also the author of *La symbolique du bien et du mal selon saint Jean* (1970).

G. VERMES, *Scripture and Tradition in Judaism. Haggadic Studies*, Studia Post-Biblica, vol. IV (2nd ed. rev.; Leiden: Brill, 1973, 48 gld.), x and 243 pp. Indexed. ISBN: 90-04-03626-1.

Apart from eliminating misprints and a few errors and restoring one or two

references which had disappeared accidentally from the 1961 edition, this impression reproduces *Scripture and Tradition* substantially unchanged. After introductory remarks V deals with the symbolism of words (Pharaoh, Lebanon, lion, Damascus, *mḥqq*, man), examines the life of Abraham according to various "rewritten Bible" accounts, studies the haggadic interpretations of Balaam, and offers examples of the interplay between theology and exegesis (circumcision and Exod 4:24-26; redemption and Gen 22). In the preface to this edition the author lists his more recent publications in the areas opened up by the book.

U. WICKERT, *Sacramentum Unitatis. Ein Beitrag zum Verständnis der Kirche bei Cyprian*, Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft 41 (Berlin—New York: de Gruyter, 1971, DM 58 or \$20.35), xi and 164 pp. Indexed. ISBN: 3-11-002424-1.

Wickert, professor of early church history at Tübingen, submitted this *Habilitationsschrift* to the Evangelical theological faculty of the same university. The work is mainly a refutation of the Cyprianic scholar H. Koch, who claimed that Cyprian understood Mt 16:18 as descriptive of the institution of episcopacy rather than of the papacy. The author shifts the focus notably by stressing the biblical roots of Cyprian's thought and analyzing in particular the notion of *sacramentum unitatis* (cf. Eph 5:32). This study treats NT material mainly from the perspective of the 3rd-century North African church.

R. E. WITT, *Isis in the Graeco-Roman World*, Aspects of Greek and Roman Life (Ithaca, N.Y.: Cornell University Press, 1971, \$11), 336 pp., 71 plates, 3 figs. Bibliography. Indexed. LCN: 72-146278. ISBN: 0-8014-0633-1.

After describing the origins of the Isis cult in Egyptian religion, W studies the figures of Isis and Osiris in the Hellenistic world and traces the spread of the Egyptian faith with special emphasis on the cult places of Isis in Egypt and Italy. Then the praises or aretalogies of Isis are examined: the one whose names cannot be numbered, the all-loving mother, etc. Among the other topics discussed are the identification of Artemis and Isis; mystery and sacrament; the procession to the ship; the healing of the sick; Hermes/Anubis as guardian, guide and herald; Horus/Harpocrates; the outlawing of the Isis cult; Xenophon's *Ephesiaca*; Paul and the Isis cult; and the remnants of Isiac religion in history. The author, who is lecturer in classics at Queen Mary College of the University of London, addresses the book to the non-specialist.

G. ZAMPAGLIONE, *The Idea of Peace in Antiquity*, trans. R. Dunn (Notre Dame, Ind.: University of Notre Dame Press, 1973, \$12.95), x and 333 pp. Indexed. LCN: 72-3505. ISBN: 0-268-00470-6.

English translation of *L'Idea della pace nel mondo antico* (1967). The study attempts to illustrate the continuity of the notion of world peace in Greek civilization, Roman thinking and late Hellenistic speculation, the OT, and Christian doctrine. Under this last heading the theme is traced from the preaching of Jesus up through the writings of Augustine. The author, a former official in the Italian ministry of foreign affairs and the former director general of the council of ministers of the European communities at Brussels, concludes that the problem of universal peace was at the center of classical and early Christian thought, though it exerted much less influence on the decisions of those exercising political power.

S. ZEITLIN, *Studies in the Early History of Judaism*, vol. 1 (New York: Ktav, 1973, \$20), xxxviii and 462 pp. LCN: 72-5816. ISBN: 0-87068-208-3.

This volume contains twenty-two articles which have been published in various periodicals during a period of over fifty years. They deal with the origin of the synagogue, the first canonization of the Hebrew liturgy, the liturgy of the first night of Passover, the Eighteen Benedictions [§ 8-1161], the Hallel, the Temple and worship, the Bet ha-Shoebah and the sacred fire, some stages of the Jewish calendar, the Judean calendar during the Second Commonwealth and the Scrolls

[§ 12-435], the "secret of Badhu," the second day of the holidays in the Diaspora, the second day of Rosh Hashana in Israel, Hannukah, the political *synedrion* and the religious Sanhedrin, *synedrion* in Hellenistic Jewish literature and Sanhedrin in Tannaitic literature, Herod [§ 8-875], Hillel and the hermeneutic rules [§ 8-1159], the Takkanot of Yohanan ben Zakkai, Josephus and John of Gischala, the Christ-passage in Josephus, the *Josippon* [§ 8-746], and Agrippa's letter to Caligula. In an introduction prepared for this edition Z summarizes and comments on the articles.

ADDITIONAL BOOKS RECEIVED

J. BAUR, *Bekenntnis und Kirche. Zur Verständigung über die Leuenberger Konkordie* (Stuttgart: Calwer, 1973, paper DM 2.90), 40 pp. ISBN: 3-7668-0415-4.

F. F. BRUCE, *Answers to Questions* (Grand Rapids: Zondervan, 1973, \$6.95), viii and 264 pp. Indexed. LCN: 72-95520. ISBN: 0-85634-101-3.

J. DOUMA, *Euthanasie*, Kamper Bijdragen XII (Groningen: De Vuurbaak, 1973, paper 5.90 gld.), 54 pp. Bibliography. ISBN: 90-6015-122-4.

R. LUDWIGSON, *A Survey of Bible Prophecy*, Contemporary Evangelical Perspectives (2nd ed.; Grand Rapids: Zondervan, 1973, paper \$2.95), 187 pp., 5 maps, 9 charts. Bibliographies.

G. MÜLLER, *Glaube und Wissenschaft. Gesprächsanstöße für moderne Menschen* (Stuttgart: Calwer, 1973, paper DM 16), 173 pp. ISBN: 3-7668-0405-7.

P. TOON, *God's Statesman. The Life and Work of John Owen. Pastor, Educator, Theologian* (Grand Rapids: Zondervan, 1973, \$5.95), viii and 200 pp. Bibliography. Indexed. LCN: 72-95518. ISBN: 0-85364-133-1.

OFFPRINTS RECEIVED

H. SCHÜRMANN, "Die neubundliche Begründung von Ordnung und Recht in der Kirche. Sechs Thesen," *TheolQuart* 152 (4, '72) 303-316.

H. SCHÜRMANN, "Wie hat Jesus seinen Tod bestanden und verstanden? Eine methodenkritische Besinnung," in *Orientierung an Jesus. Zur Theologie der Synoptiker. Für Josef Schmid*, ed. P. Hoffmann et al. (Freiburg—Vienna: Herder, 1973), pp. 325-363.

